

The Outlook

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The Balkan War: An Armistice

Last week, two months after the Montenegrins declared war against Turkey, and seven weeks after the Bulgarians, Servians, and Greeks joined them, an armistice was signed. But, as Montenegro fired the first shot, so Greece seems inclined to fire the last. Bulgaria, Servia, and Montenegro signed the armistice; Greece did not. Why not? There are several explanations. The most probable is the fact that Greece has lost fewer men in killed and wounded proportionately than have the other allies, and that in any event she has more money. She is therefore in a position to continue the war, if necessary. The second explanation is the fact that Greece is not yet in complete military possession of Epirus—that ancient Greek province to the north of her present territory—nor has she acquired all of the Ægean Islands, although she has most of them. As to some of them, namely, the twelve Sporades captured by Italy during the recent Italo-Turkish war, there is a difficulty. The Treaty of Lausanne, ending that war, declared that the islands were to be given back to Turkey only on condition of guarantees for the proper protection of the inhabitants. Turkey could not immediately give such guarantees. Hence Italy still occupies the islands. Had she evacuated them before peace was arranged, she could not, of course, oppose their recapture and occupation by Greece. But Italy does not propose to evacuate the islands until Turkey is in position properly to protect the inhabitants. Thus this apparently humane arrangement helps Turkey to maintain one of the remaining vestiges of her sovereignty.

The Balkan War: The Greek Advance

With regard to this military and financial position of Greece, the rumor prevailed last week that the allies had made a secret agreement to the effect that,

as three of them are now well exhausted, they should sue for peace, Greece, however, continuing to harry the Turk, thus inducing the conclusion of as favorable terms as possible. This was confirmed by the transport last week of many thousand Bulgarian and Greek troops and animals by forty Greek transports and conveying war-ships from Salonika to Dedeagatch on the Ægean Sea, one of the principal ports between Salonika and Constantinople, and the terminus of railway lines from Adrianople and Salonika. The Greek navy has also been reported as bombarding the town of Gallipoli, an important port on the Sea of Marmora, at the entrance to the Dardanelles. Gallipoli was the first conquest of the Turks in Europe. The Greek naval operations in the Adriatic off the Albanian coast, however, have attracted more attention. They include the capture of the Island of Sasseno, not far from Avlona, the principal port in Albania, and the bombardment of that town itself. The Austrian and Italian Governments have made a joint protest against the bombardment of Avlona, and have declared that the Greek occupancy of either Avlona or the island of Sasseno should not be considered as permanent. Importance is attached to this action as illustrating the unity of views of the two Powers on the Albanian question in general and as indicating that no town or island may be separated from the present province of Albania, which, it is expected, will become an independent, autonomous territory. A semi-official statement issued at Athens declares that by agreement among the allies Greece adopted an attitude different from that of the other States. The Treaty of Lausanne, the statement adds, is proof that it is not necessary to precede peace negotiations by an armistice. As the Balkan League, it is generally understood, is due as much to the Greek Prime

Minister Venezelos as to any one, the above statement was received with respect. Persistent rumors, nevertheless, obtain of dissensions among the allies. The main points of the armistice, as reported, are as follows:

1. The armistice is to last fourteen days.
2. The armies are to remain in their present positions.
3. The besieged towns are to be revictualled daily.
4. The armistice is to cover the whole of European Turkey.

Adrianople is the chief besieged city. The besiegers' trenches are now within a few hundred yards of the outer fortifications. The Bulgars are confident that they can, before long, wear the garrison into surrender; the revictualing concession is regarded as an indication that the allies as well as the Turks are agreed upon one thing, namely, that there must be a little yielding on each side in order to bring about an immediate armistice, and so prevent outside interference.

The Balkan War: The Powers

Both sides would lose, it is seen, if the Powers should now step in as mediators. Foreshadowing this, there were last week several important speeches. Two were made in the German Parliament by the Chancellor and the Foreign Minister. Herr von Bethmann Hollweg, the Chancellor, declared, as reported: "When our allies, Austria-Hungary and Italy, in maintaining their interests, are attacked by a third party and thereby threatened in their interests, then we, faithful to our compacts, will take their part firmly and decisively." This sort of thing has been called "the rattling of the German saber." As an offset, Herr von Kiderlen-Wächter, the Foreign Minister, replying to references to alleged discord with Great Britain, said: "These remarks offer a welcome occasion to state that during the whole late crisis our relations with Great Britain have been specially marked by mutual trust, which has not only brought about a most gratifying intimacy in our relations, but also has performed good services toward an understanding among all the Powers." To correspond to Germany's declaration of loyalty to her allies, later in the week, as was expected, a similar declaration with regard to Russia came from France. The occasion was a speech by Prime Minister Poincaré. He, however, was careful to emphasize the fact that "up to the present the Powers

have been in accord, recognizing that military operations do not constitute accomplished facts and that no Power has adopted any irreparable initiative." This is as it should be. We hope that the Powers will maintain as much of an attitude of detachment as possible during the forthcoming change in the map of Europe—a greater change than any since the Congress of Vienna divided Napoleon's estate.

Elections in Russia

The political temper of the Russian people has again been shown clearly in the recent election for members of the Fourth Duma. When, in 1907, the Czar violated the Constitution by promulgating a new election law without the consent of Parliament, the Government expected, and had every reason to expect, that by means of this law it would at least get a working majority in the lower house. The whole population had been divided into classes, and every class had been given elective power, not in accordance with its numerical strength, but in accordance with its political complexion. Classes that were likely to support the Government, such as the landed proprietors and the priests, were given large representation in the electoral colleges (which choose the members of the Duma), while classes that were likely to be hostile to the Government, such as the peasants and the factory operatives, were given only a small representation. Most citizens had the right to vote, but a numerically small class could outvote a numerically large one. The landed proprietors, for example, were entitled to representation in the proportion of one delegate to every 2,000 voters, while the peasants had to be contented with one delegate to every 30,000 voters, and the artisans with one for every 90,000. The landed proprietors, therefore, had fifteen times as much political power as the peasants, and forty-five times as much as the factory operatives. In other words, 90,000 landed proprietors could send forty-five delegates to the electoral colleges, while 90,000 peasants could send only three, and 90,000 artisans only one. Under this arrangement an overwhelming majority of the citizens were practically disfranchised, although nominally all of them had the right to vote, and most of them actually did vote. This stacking of the cards against the people, however, did not attain completely its openly avowed object. The Government failed to get a working

majority in the Third Duma, and if the Octobrists (the party of expediency and compromise) had not generally supported its policies, it would have had either to abandon them or to dissolve the Third Duma, as it had already dissolved the First and Second. With the aid of the Octobrists, however, it was able to pursue the policy of reaction and to defeat all the attempts that were made by the Liberals to embody the principles of the Freedom Manifesto in practical and effective legislation.



The Fourth Duma When the electoral campaign of 1912 began, the Government, through its official representatives in the provinces, made every possible effort, legal and illegal, to intimidate the Liberals and promote the candidacy of Nationalists and extreme Conservatives. The Constitutional Democrats and the Social Democrats had already been declared illegal parties, and their candidates were now forbidden to hold public meetings or to electioneer by any of the methods practiced in Western Europe and the United States. Liberal peasant leaders who seemed likely to be chosen as delegates to the electoral colleges were disqualified by arrest on trumped-up charges of disloyalty; large classes of Jewish citizens were disfranchised by forced interpretations of restrictive laws; notices of the convening of elective assemblies in Liberal districts were sent out so late that the voters had no time to assemble; places of assembly were so selected that voters had to make long journeys in order to reach them; names of Liberal voters on voting lists were purposely misspelled, so that their votes might be thrown out in the count; and scores of other schemes were devised to prevent the polling of the full Liberal vote. In spite, however, of administrative repression, arbitrary disfranchisement, crooked election work, and strenuous activity on the part of the Orthodox clergy, the Government failed in its chief endeavor. It made a gain of ninety-four seats, but it did not secure a trustworthy majority, nor did it prevent the people from showing at the polls their attitude toward two, at least, of the leading political parties, viz., the Constitutional Democrats and the Octobrists. The former gained nine seats, while the latter lost fifty-two. Milyukof, Rodichef, and Shingaref, the ablest and most distinguished of the Constitutional Democratic leaders, were all re-elected, while Guchkof,

the leader of the Octobrists and President of the Third Duma, was defeated. Every possible effort was made by the Church to elect priests; but, instead of gaining seats, it lost one. The political complexion of the Fourth Duma may be shown in tabular form as follows:

Government parties	Conservatives.....	140
	Nationalists.....	74
	Non-partisan.....	7
		221
Center	Octobrists.....	79
Liberals	Constitutional Democrats...	61
	Progressives.....	33
	Polish Group.....	14
	Social Democrats.....	13
	Group of Toil.....	12
	Mohammedan fraction.....	5
		138

When the Fourth Duma assembled, on the 28th of November, the Liberal parties and the Octobrists, voting together, organized the house by electing as President M. V. Rodzianko, an Octobrist leader who filled the same position in the Third Duma after the resignation of Guchkof. As the present house consists of 442 members, the Government lacks one of a majority, even if the non-partisan delegates are included, as above, among its supporters. In all probability it will lack much more than this when the Duma comes to the point of action on important questions, and, if so, it will be compelled to rely, as heretofore, on the Octobrists. Whether the latter, after the rebuke that they have received at the polls, will continue to support the Government or not is a question that cannot yet be answered. A loss of fifty-two seats might indicate to such a party that it had been pursuing a mistaken, or at least an unpopular, policy.



Congress in Session When the third and final session of the Sixty-second Congress began on Monday of last week, the event emphasized the anomalous and absurd position pointed out in The Outlook two weeks ago. A new President has been elected, but will not take office until this final session of the old Congress is complete. The first regular session of the newly elected Congress, the Sixty-third, does not begin until next December, although a special session will be called for April by the new President. How long will it be before Congress provides for such Constitutional and statute amendment as may be necessary to allow a

newly elected President and a newly elected Congress to begin their work on the first of the year following the election? President-elect Wilson, if we are not mistaken, is in favor of such a common-sense arrangement, and the people of the country at large are in favor either of this plan or of some other plan which would do away with the present preposterous situation. When our Government began, it was a matter of weeks, and sometimes perhaps even of months, for the returns of the election to be gathered, for the Electoral College to meet, and for the elected candidates to come to Washington. Since that day the telegraph and the railway have brought all parts of our widespread country very much closer together, and the reasons which formerly existed for postponing the meeting of a new Congress so many months are no longer existent. The fact that action has not been taken is simply another instance of American inertia in certain classes of political matters. It has been generally predicted that the present session of Congress would do little more than routine work, leaving it to its successor to attack the great problems of government under the mandate given to it by the recent election. Eulogies on Vice-President Sherman and on Senator Heyburn and Senator Rayner were followed by a brief adjournment. Among the measures introduced in one or both houses may be mentioned a plan for pensioning former Presidents, undoubtedly called forth by Mr. Carnegie's proposal, which has met all but universal disapproval; a bill authorizing the Inter-State Commerce Commission to make a physical examination of all railway property in the United States; a proposal for river and harbor improvement which would carry an appropriation of fifty-six million dollars as asked for by the chief of the army engineers, an increase of over seventeen million dollars above the last appropriation; and two proposed Constitutional amendments introduced by Senator Bristow, of Kansas, which would apply the principles of the referendum to certain United States Supreme Court decisions. We must reserve comment on this last bill until it has been explained more fully on the floor of the Senate. The Senate has begun the impeachment proceedings in the case of Judge Robert W. Archbald, charged with personally profiting in railway and coal dealings which were before him as a judge. President Taft has submitted two Messages—one on foreign com-

merce and foreign relations, the other a general survey.

Battle-Ships and Patriotism

The Democrats in the House of Representatives defeated the two-battle-ship programme in the last session. They were warned at the time that, so far as our navy's requirements were concerned, one battle-ship this year might mean a demand for three or four next year. We are not surprised, therefore, to find in the just-published annual report of Mr. Meyer, Secretary of the Navy, a recommendation by the Naval General Board that Congress provide for the increase to our navy of *four* battle-ships—though only three are included in the Department's estimates for this year—in addition to two battle-cruisers, sixteen destroyers, and seventeen lesser craft. The new battle-ships would simply replace the four which will be twenty years old in 1914, and would then have to be withdrawn from the second line; thus the new ships would not constitute a numerical increase in the fleet's present strength. A total of forty-one battle-ships, with a proportional number of other fighting and auxiliary vessels, is, in Mr. Meyer's opinion, the least that will place this country on a safe basis in its relation with other world powers. It may be objected that we do not need such naval strength, as the opening of the Panama Canal will double our fleet's efficiency. It is true that it will increase our naval efficiency because, if the fleet is in Atlantic waters, the Canal will reduce the time necessary to bring it around to the Pacific Coast. But, as Secretary Meyer points out, it does not increase the number of ships. With our immense coast line, there should be no argument necessary to show that only an efficient fleet of adequate size can guard us from attack and leave us free to work out our destiny in peace. Secretary Meyer concludes: "The possession of great wealth, resources, and population does not carry with it immunity from attack should a nation's interests clash with those of another better prepared." No matter how many agreements for the settlement of international disputes by arbitration we may conclude, "history—including the present—shows the futility and danger of trusting . . . even to the most solemnly binding treaties." We shall find our effective force not alone in our sentiments of good will towards all and in our desire to push the

movement towards arbitration as far as possible, but also in an armed strength ready alike to enforce the laws of peace or the decrees of war.

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States' Rights and the Trusts

Our attention has been called to a recent and very striking illustration of the futility and injustice of attempting to control the inter-State trusts by State regulation. The Tobacco Products Corporation is a new fifty-million-dollar organization recently chartered by the State of Virginia. The certificate of incorporation was approved by a judge, as required by the Virginia law, and is in accordance with the Virginia corporation law. Our informant points out that the charter contains two provisions which deserve the attention, not only of investors, but of the general public. By the fourth paragraph of the charter the stockholders of the company are specifically deprived of any right to subscribe for additional stock, which the directors may issue, in proportion to their interest in the corporation; and the directors are given full power to issue new stock and to sell it in any way they choose to any person they choose at any price they choose, even though that price be less than the par value of the stock. We should suppose that any intelligent investor would regard such broad powers as being highly dangerous to invested values when exercised by an incompetent or unscrupulous board of directors. There is, however, a provision of the Virginia charter of the Tobacco Products Corporation which is even more serious. We quote it verbatim:

Eleventh. No contract or other transaction between the corporation and any other corporation shall be affected or invalidated by the fact that any one or more of the directors of this corporation is or are interested in, or is a director or officer, or are directors or officers of such other corporation, and any director or directors, individually or jointly, may be a party or parties to, or may be interested in, any contract or transaction of this corporation or in which this corporation is interested; and no contract, act, or transaction of this corporation with any person or persons, firm or corporation, shall be affected or invalidated by the fact that any director or directors of this corporation is a party, or are parties to, or interested in such contract, act, or transaction, or in any way connected with such person or persons, firm or association, and each and every person who may become a director of this corporation is hereby relieved from any liability that might otherwise exist from contracting with the corporation for the benefit of himself or any firm,

association or corporation in which he may be in any wise interested.

Commenting upon this clause, a lawyer writes us as follows: "Notwithstanding its somewhat involved legal phraseology, the idea which this clause contains is startlingly clear. Couched in rough language, this is a license to steal. I do not say that the directors will steal; those who are familiar with workings of insiders in the Tobacco Trust may have their own opinion as to the amount of restraint which the directors of a corporation containing such a provision as this may impose upon themselves. It attempts to abrogate and annul the fiduciary principle which the courts have from time immemorial declared as binding upon persons in trust relations." It is pointed out that the general law of the United States, to use the language of the Court of Appeals of the State of New York, "invalidates all contracts made by a trustee, or fiduciary, in which he is personally interested." In the specific case to which the Court of Appeals was referring, the trustee stood in the attitude of selling as owner and purchasing as trustee. "The law permits," continues the Court, "no one to act in such inconsistent relations. It does not stop to inquire whether the contract or transaction was fair or unfair; it stops the inquiry when the relation is disclosed, and sets aside the transaction or refuses to enforce it." In the charter of the Tobacco Products Corporation, the State of Virginia, with the approval of a judge in one of her courts, has repudiated the very basis of the moral responsibility of a director. If this is a sample of what Virginia corporation law means in the way of protection to investors, the words "incorporated under the laws of Virginia" on a certificate of stock are likely to have the same effect on the intelligent observer as a red flag on a railway. As an argument for a National corporation law the Tobacco Products Company's scheme seems complete.

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Bribery in High Places

The prompt conviction by a jury in New York City of Charles H. Hyde for acts of bribery adjudged to have been committed by him when a public officer proves, like the Morse case, that the administration of law can deal sternly with criminality in the case of a man of financial and social standing as well as with men of the low depravity instanced in the recent trial of the "gunmen"

who killed Rosenthal. The District Attorney, Mr. Whitman, has again made evident his forcefulness and fearlessness, and Judge Goff by his clear-cut rulings prevented the dismissal of the charge on subtle and technical defenses. This remains true as to the effect of the trial itself on the public consciousness even although later proceedings should maintain the claim of Hyde's counsel that the prosecution did not adequately show that Hyde personally benefited by his act. That he did in some way benefit seems morally certain, but motives are not always easily proven in evidence. Briefly stated, the charge against Hyde was that, having in his keeping vast sums of the city's money which he could under certain limitations deposit as he chose, he compelled and induced a certain bank to deposit large funds with a trust company which was in a precarious condition and which afterward failed. This he did, first, by threatening to remove city funds from the bank in question if it failed to comply with his request; and, secondly, by promising to make further future deposits of city funds with the bank if it did as he wished. A sort of excuse has been set forth for this conduct by those who say that others have done the same kind of thing. The same apology was made in the Morse case. It is a defense which is worse than worthless, for the more general such wrong-doing is, the more acute is the necessity for punishment.



Contemptible "Militarism"

In an address last week made in London before the National Union of Women's Suffrage Societies, Lady Frances Balfour said that she felt that the latest form of militancy had done absolutely no good, that the present tactics were simply stupid, and that there was no doubt that militancy was doing the suffrage cause great harm. Lady Frances might have added that these tactics were contemptible as well as stupid. To enter a political protest against Parliament's refusal to enact suffrage legislation by destroying quantities of mail doubtless caused inconvenience, personal distress, or business loss to hundreds of people, but it did not help the cause of the militants a particle and it has deepened the conviction that the antics and outrages of these wild women must be dealt with seriously and severely. Moreover, to put inflammable substances into mail-boxes and then run away in safety is as

cowardly as it is contemptible. How long the delusion will last that private lawbreaking and shameful violence form the right incentive to fair discussion and reasonable political action remains to be seen. Such vandalism as the destruction of mail in post-boxes and the recent incendiarism in Dublin has certainly brought the patience of most Englishmen nearly to an end. What further extremes are at least threatened may be judged from the assertion in last week's cable despatches that "the militant Suffragettes decided at a recent meeting to resort to the use of explosives in the event of the Government refusing to incorporate woman suffrage in the forthcoming Franchise Bill, according to a statement issued by a news agency to-day." This may probably be false or exaggerated, but its mere assertion is a singular sign of the times.



Four Plays Well Worth Seeing

It has sometimes been assumed, despite the great examples of the past, that writing for the stage and writing books were, under modern theatrical conditions, two incompatible arts. This fallacy has of late years had not a few contradictions through successful plays by "literary" authors, and just at this time there are some notable examples of such plays on the New York stage. Mr. Arnold Bennett, in his "Milestones," distinctly adopts a method more common to novels than to the theater in making his three acts present three generations, with the chief actors appearing at all three periods (1860, 1888, 1912), with their children and grandchildren beside them in the second and third acts. The effect of costumes, accessories, fashions of speech, and spirit of the times, changing thus successively, has entertained large audiences, while beneath the externals is the mildly ironic theme that the radical of to-day is the conservative of to-morrow and that the eagerness of youth is followed by the lassitude of old age. As in Mr. Bennett's novels, one may admire the faithfulness of depiction while deploring the lack of any evidence that self-devotion and idealism have the great part in life's drama. Mr. Bernard Shaw's "Fanny's First Play" is also a literary play in a sense; like Sheridan's "The Critic," its prelude and postlude score the dramatic critics mercilessly but humorously, and the audacity of the thing is offset by the inclusion of some very plau-

sible criticism by Shaw on Shaw. The play to which these critics listen and upon which they comment will not hold the stage as "Man and Superman" has done, but it is brilliant in parts, full of surprises and clever turns, and (sociologically speaking) totally unconvincing—all of which was to be expected. A play made from a famous and beloved story, but not by any means a mere reflex of the book, is "Little Women." In this Miss Louisa Alcott's delightful girls are made living characters and fun and pathos are closely mingled. The exceeding great success of this play again shows that fiction and the drama may join hands in a union of arts. A play, however, of a character and quality unlike those already mentioned is Mr. Edward Sheldon's "The High Road," in which Mrs. Fiske assumes the leading part. Since the presentation of "Salvation Nell," written while its author was still a Harvard undergraduate. Mr. Sheldon has been accused of being theatric rather than sincere. Master of most of the tools of his art, he has lacked restraint in their use. The last four acts of "The High Road" are amazingly skillful, but they are not obtrusively so. "The High Road" is the life story of an impressionable country girl and her steady and consistent growth in moral courage and power. She develops during the course of the play from the toy of a wealthy artist to the worthy wife of a Presidential candidate. The final curtain finds her, when the test comes, a "bigger man" than her husband. As a study of character and as a dramatic presentation of certain phases of our present political conditions the play is genuinely remarkable.



Music and the University

In America the art of music has been under a severe handicap. It has had to make its way against the worst of obstacles—a mental attitude. It was not so very many years ago that music was generally regarded as an "accomplishment," to be acquired along with "dancing" and "deportment" in a "finishing school." Of course, thus regarded, the art of Bach and Beethoven was not thought of as a subject of study in a university. During these years, however, America has been growing up. Now rich men not only pay thousands of dollars for pictures, but also support costly performances of opera. Indeed, almost every impor-

tant city in the land has at least one symphonic orchestra. Not only the art of the painter but also the art of the composer is recognized as a vocation, like banking or railroading or the law, requiring close, hard study by a well-equipped mind. That is a great advance. And yet music still feels the handicap of that old mental attitude. It has found its way into the universities and colleges. The theory of music, which has to be mastered in some way if music is to be practiced as a creative art, can be learned in America now practically as well as in any foreign country; but, as a rule, it is the Cinderella of the family of college subjects. The department of music has to take what the other departments leave; it has to step aside in favor of physical laboratories and chemical laboratories and psychological laboratories. In making music a real university subject Harvard may fairly be called the American pioneer. J. K. Paine for years was practically the only university professor of music in America. The list of American composers, instructors of music, music critics, and advocates of the art who owe their musical education in large part to Harvard is evidence of the useful work done by Professor Paine in those early days. That work, however, was always done under difficulty. A score of years ago the classes in the theory of music—harmony, counterpoint, musical form, instrumentation, and the like—were conducted in a room in old Dane Hall, the building in Harvard Square once occupied, but later abandoned, by the Law School. Professor Paine's students cannot forget his explosions, partly of anger, partly of irritation, partly of humor, and partly of dismay, when, in the midst of some effort to make understandable the difficulties of fugue writing or the intricacies of an orchestral score, some countryman of Verdi's in the square would begin turning the handle of a street piano. Since those days the Music Department (or, as it is now called, the Division of Music) has grown. Instead of the single teacher, there are now two assistant professors and three instructors for some two hundred students. The classes have been delivered from Dane Hall only to be confined to the almost microscopic and ancient Holden Chapel. Now an anonymous benefactor has promised eighty thousand dollars for a new building; but he has set a condition to his gift. This is that fifty thousand dollars be raised for its maintenance. The building is

designed for the use not only of the classes in music, but also of the musical clubs—the Pierian Sodality (the oldest college orchestra in the country, possibly the oldest musical organization in the United States), the College Glee Club, the Banjo and Mandolin Club, and the Musical Club—indeed, for all the musical activities of the University. Most of the maintenance fund has been raised; but the rest, several thousand dollars, must be raised by January 1 if the gift of the building is to be secured. The effort on behalf of the raising of this fund has had the indorsement not only of the head of the Music Department, but also of such men as President Lowell, Mr. Eliot (President Emeritus), Mr. Owen Wister, and Mr. Thomas Mott Osborne. The request is modest. Compared to the amounts given for other purposes, this fund is small. The object should appeal to every one who wishes to see our universities not only making men efficient in material affairs, but also supplying them with resources of the mind and soul.



The country has lost a citizen of a noble type and the Unitarian Church one of its most distinguished ministers in the death of the Rev. Dr. Collyer, who passed away on November 30, at his home in New York City, at the fine old age of eighty-nine years. For thirty-three years he had been pastor and pastor emeritus of the Church of the Messiah in New York City. Robert Collyer was born in Yorkshire, England, the son of a blacksmith, and he learned his father's trade. Very early in life he left the anvil for the pulpit and became a local preacher in the Wesleyan or Methodist Church in England. In 1850, when he was twenty-seven years old, he came to this country, and began his American life as a mechanic or iron-worker in Pennsylvania, continuing on Sundays to preach in the Methodist Church. His theology, however, did not stand the test of the Methodism of those days, and in 1859 he moved to Chicago, where he became a regular minister of the Unitarian Church. He left the Methodist Church because, he declared, he "could not accept the doctrine of total depravity and eternal damnation." If this was a fault, it was the fault not of his head but of his heart, for Dr. Collyer was essentially a man of great-heartedness as well as of great physical strength. When, at eighty-seven years of age, he retired from the active ministry and became pastor emeritus

of the Church of the Messiah, he stated with pride that he had never been ill in his life, a record which was due partly to his wonderful inherited frame and constitution, partly to the physical exercise of his early years when he worked at the forge, and partly to his temperament, which was that of great cheerfulness, good humor, kindly sympathy with all sorts and conditions of men, and to his belief in "temperance in all things," to use his own words. As a boy and young man he had little education of the book-learning kind. When he was eight years old, he worked in a cotton-mill, and in 1892, when he revisited England, he made the following statement to an English newspaper: "It had fallen to my lot to be a white slave in a factory down there in Yorkshire, where the most infernal bell ever rung called to work at six in the morning, and it kept us there until eight at night. The misery of those years cannot be told, but this was my hope, that in the New World the unborn children might not be yoked to spinning-frames at all." Dr. Collyer was greatly beloved, not only by his own congregation, but by all those citizens with whom he came into contact in his good works. He won respect and confidence, not because of his theological acumen, but because of his sweet reasonableness. Perhaps the great lesson of his life is that man can have real happiness only if he has real faith in something—faith in the universe, faith in God, faith in his fellow-men. At a birthday celebration when he was eighty-six years of age he said to his friends, "I live by faith, by as much faith as I can summon, because I cannot live without it."



The Gramercy Neighborhood Association
The work of the Gramercy Neighborhood Association of New York City should be an inspiration to other neighborhoods in other cities. This particular neighborhood extends from Fifth Avenue to the East River, and from Seventh Street to Twenty-fourth Street. Two years ago the conditions in certain parts of the neighborhood were intolerable by reason of widespread prostitution and similar evils. Young people could not attend certain schools, or even churches, in the district, without being approached. The facilities for recreation were inadequate, the control of parks and playgrounds was poor, and finally there was lack of attention to matters vitally affecting the public schools. Two years ago the

residents of this district, Protestants, Catholics, and Jews alike, met and organized the Gramercy Neighborhood Association. Its purposes are :

- (1) The removal of those evils which affect the health and morality of the neighborhood.
- (2) The development and support of activities for the protection, education, wholesome recreation, and promotion of health of the residents of the neighborhood.
- (3) The encouragement of a spirit of co-operation, understanding, and friendliness among all the forces for good in the neighborhood.
- (4) The acquisition, collection, and recording of any information in regard to neighborhood conditions that will lead to a full knowledge of its resources and needs.

The sole qualification for membership in this Association is the desire to be a good neighbor. What is it to be a good neighbor? To take a friendly interest in the things that concern the people about one—the homes, day nurseries, schools, playgrounds, streets, tenement-houses, lodging-houses, furnished rooms, pool-rooms, dance-halls, moving-picture shows. The Gramercy Association's work is specially seen in two activities. The first activity is emphasized by the cheering fact that in two years the number of women soliciting on the streets of the district north of Fourteenth Street has been reduced by ninety per cent. The second activity is the work among the children of immigrant families. Each month a hundred such families move into this neighborhood. As soon as possible after arrival they are visited and told what America offers to their children. The report adds :

They are told about the churches, the schools, the settlements, recreation centers, vacation classes, public baths, classes in English for foreigners, public libraries, and other institutions which make Americans. The importance of this particular work cannot be overestimated. Nobody ever did it before. Immigrant children have been left to find America as best they might after they reached it.

In addition, the Association has been petitioning the proper authorities to establish evening recreation centers for boys and girls separately, to establish study-rooms, and to open a broad open space bordering on the East River for Sunday baseball and for games, providing the supervision therefor. For the children the district provides fresh air excursions, camps, and outings, and vacation homes; there are playgrounds and gardens, games and children's dancing, club-rooms, and open-air concerts at many recreational centers. It has been said that a creed can never be made so short that all religious

denominations can subscribe to it; but it may also be said that in such a social effort as that above described men and women of all religions may come together and gladly forget their religious differences while engaged in a common and inspired work.

A 'Golden Jubilee

That the graphic arts possess a comparatively recent prominence in the cultural development of this country is apparent in the fact that only during the past century have American art museums been in existence. Second among such institutions to come into being was the Buffalo Fine Arts Academy, which had its birth in 1862. This followed the Pennsylvania Academy by fifty-seven years, but it preceded the founding of both the Boston Museum and the Metropolitan Museum of New York City by seven years. Moreover, it is to the distinct credit of Buffalo that the Academy received its charter when the city was scarcely anything but a village. Thus it was a fitting allegory of the local art life that constituted the theme of the pageant enacted in commemoration of the half-century just closed. This was the Spirit of Art that has persisted throughout time from her feeblest savage expression to this day. Together with that of her devotees, her characterization was Greek, in harmony with the Albright Gallery, which is the home of the Academy. Indeed, Joseph Linden Smith, who composed and conducted the pageant, expressed the opinion that perhaps nowhere else in the country could be found so ideal a setting for a Grecian theme. Single shafts of marble compose the colonnade. A vista through two openings affords an impressive perspective, as if leading into a temple. There was built at one side a rising tier of seats to accommodate the spectators. Both platform and chairs were covered with white canvas, simulating, as nearly as possible, the seats in a Grecian theater. In the center of the scene was an altar. The performance consisted of a prologue and three acts. The prologue, which took the form of an invocation to the Spirit of Art, was a festal occasion. The solemn entrance of the priest, the pouring of libations, and the lighting of the fire lent dignity, while the decking of the altar with garlands and strewing with flowers imparted a contagious joyousness to the scene. With the departure of the priest through the portals the prologue was ended. The first act, which symbolized "The Stone

Age and the Beginning of Art," discovered in the semi-darkness the sleeping form of prehistoric man, the chief of a tribe. Near him stood a beautiful Amazonian type of woman. An ill-shapen old woman shambled through the darkness. Strange, uncouth beings crossed the scene bearing a huge animal. Then the most vital situation in the performance took place in the revelation of the first conscious art achievement. A youth entered carrying an earthen bowl which he had molded. Following him was a child, to whom the youth, personifying the First Artist, showed his rude attempt at decoration. The child examined the primitive incisions with wonder and admiration. The youth and child, however, were in advance of their age. Because the Artist would not follow the chase his fellows aroused their chief to slay him, but the woman, Beauty, intervened. The youth then took Beauty's hand. Thence, throughout the play, the opposing forces which have advanced or impeded the Spirit of Art, from darkest antiquity down to the present, governed the forward action. In the closing scene, with the fires of the East and the West brightly burning, the Spirit of Art stood enthroned on a pedestal holding out the light to future generations.



THE PATRICK CASE

About ten years ago a New York lawyer by the name of Patrick, whose standing in his profession was somewhat precarious, was accused of framing with criminal ingenuity a conspiracy to murder an aged man by the name of Rice who was living alone with his valet in an apartment-house in one of the best quarters of New York City, and by fraud and forgery to obtain possession of Rice's property, which amounted to several million dollars. The case was one of the most celebrated which had been tried in the criminal courts of New York during the last quarter of a century. It was alleged that Patrick first approached the valet, Jones, who was morally weak if not wholly vicious, and proposed a method of robbing Rice by forgery, the proceeds of which Jones should share with Patrick. Jones assented, and, having taken the first steps in this proposed fraud, put himself under the power of Patrick. Exercising this power over his weak accomplice, Patrick finally persuaded Jones to murder his employer, Rice, by placing a

cone containing chloroform over his face while he was lying in bed. Jones committed the deed because Patrick had persuaded him that it was the only way by which the two accomplices could save themselves from a long term in the State's prison as forgers.

This, in brief, was the basis of the charge of murder brought against Patrick by the authorities. The Grand Jury was sufficiently convinced of the truth of the accusation to bring in an indictment. The District Attorney was sufficiently convinced of the truth of the accusation to bring the case to trial before Recorder Goff, one of the most eminent and most experienced criminal judges of the State. A jury was selected with great care and deliberation, and for six weeks in daily session the jury listened to an elaborate and detailed presentation of all the evidence. The chief witness for the prosecution was Jones, Patrick's accomplice, who had confessed and became a witness for the prosecution, either perhaps because he really repented for his share in the peculiarly foul crime and wished to assuage his remorse by making what reparation he could, or perhaps because he simply desired to escape the death penalty if possible, or perhaps from a combination of both motives. In our judgment, the authorities were not only justified in using the testimony of the self-confessed criminal, Jones, but were bound to use it in accordance with the well-recognized principle of "State's evidence," one of the greatest protections which society possesses against murderous and other criminal conspiracies. Jones appeared upon the witness-stand and told his story in simple, straightforward terms. His story was not only unshaken by the severest cross-examination, but was corroborated in the minutest particulars by a long array of witnesses of high character. Patrick refused to appear upon the witness-stand in his own defense, and also refused to let one of his counsel testify in contradiction of an allegation made in the course of the trial that he, Patrick, had made a confession of guilt to this counsel. The jury is said by all those connected with the case to have been composed of men of more than usual intelligence. One of its members was a lawyer by profession. He was not exempt from jury service in the State of New York because he was not a member of the Bar of the State of New York, but in previous practice in a neighboring State he had had exceptional opportunity to become familiar

with the weight and rules of evidence in criminal cases. With a unanimity of opinion very unusual in such cases, the jury brought in a verdict of guilty. Patrick was sentenced to death. The trial judge denied a motion for a retrial, on the ground that alleged new evidence submitted by the defense was no evidence at all. The Court of Appeals, the highest court in the State, to which the defense carried its case, also sustained the verdict and refused to grant a new trial. No stone was left unturned by the relatives of Patrick, who had large wealth at their disposal, to obtain a retrial of the case; when that effort failed, they endeavored to obtain his pardon.

The late Governor Higgins, of New York State, declined to pardon Patrick, but commuted his sentence from that of death to imprisonment for life. Governor White and Governor Hughes during their terms did not exercise any further executive clemency, although they were familiar with the history of the case. But Governor Dix, as one of the last executive acts of his term, has just pardoned Patrick, not on the ground that he is a criminal who deserves pity or who has been punished enough, but on the ground that he is innocent. And the Governor has taken this action without any consultation with Recorder Goff or with the District Attorney who originally tried the case.

If this action on the part of Governor Dix concerned simply the return to society of one condemned criminal, we should not discuss it, for the pardon is irrevocable, and nothing that we can say will affect the relations of Patrick to society. But something more is involved than the individual merits of the Patrick case. Governor Dix's action has raised the much greater question as to how the State should exercise the pardoning power in its treatment of those who are condemned to prison.

The history of the Patrick case seems to us to make it very clear that no one man, whether he be Governor of a State or President of the United States, should have vested in him, without any check or supervision, the power to pardon criminals. We do not permit the President of the United States to appoint a Justice to a seat in the Supreme Court without the supervision of the United States Senate. Is there any more reason why an executive should be empowered to set aside without some supervision the deliberate judgments of the courts? The so-called "Recall of Judicial Decisions" to

be exercised by the joint action of thousands of voters on a constitutional question, after long public and intelligent debate, is considered by some publicists to be destructive of the constitutional foundation of the courts. What must such publicists think of Governor Dix's action in the Patrick case? One man, a layman at that, without debate, without any very careful investigation, without making public the grounds of his decision, has in a single act nullified the careful and painstaking procedure of the entire judicial system of the State of New York in criminal cases. He has recalled the decision of the District Attorney's office, the Grand Jury, the trial jury, the court of original jurisdiction, and the Court of Appeals. No Governor, no matter how great his intellectual equipment or how pure his motives may be, ought to have such power.



A FEDERAL COUNCIL

Very few assemblages in the history of the United States have had such latent force that can be used for the welfare of the country as that which began its sessions last week in Chicago. The meeting of the Federal Council of Churches should be distinguished from most of the great gatherings characteristic of these times. Conferences and congresses abound. There is scarcely a good cause which is not periodically promoted by some gathering of delegates representing an organization. By means of these gatherings public opinion is educated and leaders in various important movements find opportunity for mutual counsel. The meeting of the Federal Council is a gathering of that sort, but much more. It includes the deliberations of a working organization. It represents churches having a constituency of some eighteen million people, and includes practically all of the largest and most important Protestant denominational bodies. It represents these great denominations uniting for work. It has been in existence only four years. This is the second quadrennial meeting. The first, at which the Council was finally organized, was held in Philadelphia in December, 1908. The meeting at Chicago is the first at which reports will be presented concerning work actually done.

Without doubt the most important single department of the Council is the Commission on the Church and Social Service, as it is the most highly organized and most

active. Its importance is indicated by the fact that its secretary has been chosen as the acting Executive Secretary of the Council.

This pre-eminence of the Commission is as it should be. There is nothing that will bring together separated churches so certainly as a common effort to serve society, as a common effort to make the conditions under which men and women work more tolerable and more just. This is the effort which the Commission on the Church and Social Service is designed to lead. Indeed, there is no way by which the churches can serve the community as such except by uniting to serve it. During the past four years the Commission has not been devoted exclusively to the question of organization, although that has been a complicated and necessarily slow task. It has been active in the work of education, and has brought about a joint action on the part of theological seminaries for the consideration of the place which social service should take in the training of a minister. Although separate theological seminaries have made a place for social service in the curriculum, the seminaries have never before considered it together.

The Commission has also made a beginning of bringing the influence of the churches into movements for the prevention of child labor, the guidance of charities and correctional agencies, the study of labor legislation, the promotion of parks and playgrounds, and similar organized movements. It has also distributed a large amount of literature on the subject of social service. The Commission was influential in securing the enactment of the Federal law creating the Federal Commission on Industrial Relations; it has done much to promote what Mr. Frank Morrison, Secretary of the American Federation of Labor, describes as the "mingling of . . . leaders of religion with the leaders of the workingmen;" it has made an investigation of an important strike, bringing to bear in its report the principles of the religion of the churches upon the human problems of modern industry; it has helped to forward the campaign of one day of rest in the seven for all industrial workers; it has been of use in aiding the Men and Religion Forward Movement; it has made a beginning in the study of the country church in its relation to the problem of rural life. Whatever has been done by the Commission has been done by the eighteen million people who have formed this great Federation. Next week

The Outlook will print an account of this meeting written by a staff correspondent.



WHY?

In The Outlook for November 23, in an editorial called "What Shall We Do with Life?" you say:

"We revere a Being who is *constantly directing* [italics my own] the life of the universe . . . a Being who directs *all* the life of the universe, from that which is manifested in a globule of water to that which is manifested in the *orderly* [italics my own] movements of uncounted . . . worlds."

Is this knowledge of the author *ex cathedra* stated, or is it mere opinion? This is Paley—pure Paley. *Audi alteram partem*; hear the other fellow.

Whether mere belief or positive cognizance of a fact, the question presents itself: Why did Mount Pelée erupt? Why tornadoes? Why tidal waves to destroy all that the animal and vegetable kingdoms have labored for years to create? Nature, with air, rain, frost, dew, sunshine, and I have co-labored for ten years to raise peaches. I did my share; nature did hers; the trees thrived and grew apace, strong and luxuriant; in the pink blossom was the promise of a bounteous yield; a killing frost, and all was over.

M. F. D.

I print here only a part of your letter; the other portion I reserve for possible treatment in some future issue.

We take some things for granted. We do not think it necessary every time we refer to evolution to restate the reasons which lead us to believe in evolution; nor every time we refer to American politics to restate the reasons why we believe in a republican form of government. Nor do we think it necessary every time we refer to the creation to restate the reasons why we believe that the creation is the product of an intelligent mind.

There are many more thinkers who disbelieve in the theory of evolution and many more thinkers who disbelieve in the permanence of republican institutions than there are who disbelieve that the creation is the product of an intelligent mind. If you wish to acquaint yourself with the reasons which have led practically all students of nature to believe that there is an intelligent mind behind natural phenomena, you will find your purpose fairly well served in a recent book by a famous scientist, "The World of Life: A Manifestation of Creative Power, Directive Mind, and Ultimate Purpose," by Alfred Russel Wallace. If you have not access to this book, you will find a very brief summary of it, with some

illustrations of the arguments, in *The Outlook* of April 22, 1911, in an editorial entitled "The Great Architect." If you wish to see the arguments for a directive mind and ultimate purpose in creation very concisely stated, you will find such a statement in the following three possible ways of thinking of nature presented by James Martineau in his volume "A Study of Religion:"

There are but three forms under which it is possible to think of the ultimate or immanent principle of the universe—Mind, Life, Matter: given the first, it is intellectually thought out; the second, it blindly grows; the third, it mechanically shuffles into equilibrium.

To us, as to most students, the second and third of these ways of thinking are unthinkable. They need only to be stated to be instantly rejected. We do not know of a single leading thinker of any school of philosophy who is an atheist. Ernst Haeckel is sometimes called an atheist, but he is not one; he might probably be called a pantheist.

The scientist finds in the rocks masses of arrow-heads. From these masses of arrow-heads he concludes that there were living in former times savage races possessed of intelligence, and using that intelligence to fulfill certain purposes which they had in mind. The philosophy which can see the evidence of intelligence in an Indian arrow-head, and can see no evidence of intelligence in the wing of a bird, is beyond our ability to comprehend. The wing of a bird, marvelously adapted by its mechanical structure to the purposes of flight, and marvelously adapted by its infinite gradations of color for purposes of beauty, is one of the most perfect and one of the most exquisitely artistic of organizations.

Doubtless there are phenomena in nature, such as the eruption of Mount Pelée, which it is difficult to reconcile with a benevolent purpose animating all creation. This difficulty led the Persians to believe that there were two directive minds in the universe, the one animated by benevolence, the other animated by malice. This notion of two divinities, a good one and a bad one, was borrowed from Persian theology, and has entered into and affected Christian theology. It there takes the form of a good God who is supreme, and a bad devil who is inferior.

I was once asked to deliver a graduating address before one of the theological seminaries of this country. An orthodox minister wrote to the authorities of that seminary a letter of protest. "Lyman Abbott," he said,

"is little better than an atheist, because he does not believe in a personal devil." I neither believe nor disbelieve in a personal devil. History affords some illustrations of embodied spirits of men so malignant that they might not improperly be called devils; and I am not sure that there may not be in the spiritual world disembodied spirits that also may properly be called devils.

But, if it is true that there are malevolent beings, other than evil men on the earth, who interfere with the benevolent purposes of the Creator, this does not indicate that there is no Creator or that he has no benevolent purposes.

The scientist assumes that there is an intellectual order in the universe, and all his investigations and explorations are directed to find out what that intellectual order is. Science does not create either the forces or the laws of light, heat, or electricity. The scientist does not create, he discovers them. He assumes their existence and seeks to comprehend them. Similarly, the moralist assumes that there is a moral order in the universe. He does not create the laws of right and wrong; he seeks to ascertain what they are.

This assumption that there is an intelligent order in the universe involves the assumption that an intelligent being has ordered the universe; this assumption that there is a moral order in the universe involves the assumption that there is a moral being who has ordered the universe. Belief in law involves belief in a lawgiver.

I think it far easier to assume that with my finite mind I am not able to comprehend all the principles of an illimitable universe and an infinite Creator than to believe that there is no order in the illimitable universe and that it is a mere "happencstance." In other words, I think it more reasonable to assume that there are limits to my intellectual and moral wisdom than to assume that I know it all and the limitation is in the intellectual and moral wisdom of the Creator.

I can, however, see that if there were no dangers to be met there could be no development of courage; if there were no burdens to be borne there could be no development of patience; if there were no difficulties to encounter there could be no development of intelligence. If the object of the Creator is the making of peaches, the illustration of your peach orchard would be a conclusive argument against belief in his intelligence;

but if the object of the Creator is the making of men, just such exigencies as occurred in your peach orchard may serve an exceedingly useful purpose in the creation of character.

I make no attempt to solve the problem of evil. But when evils come to me I endeavor to meet them in a spirit, or, if you prefer, with a philosophy, for which I am indebted to Paul: "We glory in tribulations

also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts."

In my life I have rarely, if ever, found any trouble come to me that I could not make use of, if I would meet it in this spirit.

LYMAN ABBOTT.



THE PARDON OF PATRICK

A POLL OF THE PRESS

ON another page we give a résumé of the Rice murder case and the history of Albert T. Patrick, convicted of the crime, together with editorial comment upon Governor Dix's action. Here we record the newspaper opinion concerning the case, and especially concerning the pardon of Patrick by the Governor of New York State.

"Truth is stranger than fiction," exclaims the Nashville "Democrat," as it reviews the history of the man long imprisoned in Sing Sing.

The Chicago "Inter Ocean" says:

The circumstances of the case and the persistence and ingenuity of Patrick's defense, largely directed by himself, attracted National attention. The odds against which he contended may be judged from the fact that four times the date for his execution was set and that he spent over four years in the "death house" at Sing Sing awaiting the summons to the electric chair.

The Washington "Times" gives Patrick's side as follows:

Another man confessed the crime and got immunity for making the confession.

The case against Patrick was not without similarity to the charges of witchcraft, on which some centuries ago the best people were wont to burn folks to death. . . .

That the element of reasonable doubt was left in the case, despite a jury's verdict of guilt, is indicated by the fact that subsequent to the conviction, and following the development of some remarkable evidence in Patrick's favor, all but one of the surviving members of the jury joined in petitioning for pardon for the accused man.

To this the Waterbury "American" adds:

It does not seem as if a man of that kind of ability would resort to murder except under circumstances of greater temptation than existed in the case. This thought gives a sort of *prima facie* justification for executive clemency.

That clemency was at last shown by Governor Dix, who went beyond the mere libera-

tion of the prisoner and granted him a full pardon. The paper just quoted says:

With strong belief on the part of some lawyers of high standing that Patrick is innocent, Governor Dix has done probably the right thing.

"There is no other escape quite like this," the Detroit "Journal" points out:

De la Tude and Casanova made their way to freedom through walls and barriers. King Richard Lionheart was rescued from an Austrian dungeon by the song of Blondel under the castle windows. . . .

But those were escapes by stealth and craft from implacable bars. Patrick lived in a different age. He lived in an age when the only real escape was through wit and force of wisdom. He had to fight with his brain, and in the meantime sleep and eat within a few feet of the heavy chair with burning wires.

But many other organs of public opinion resent the pardon; indeed, on the whole, the weight of journalistic opinion is adversely critical. Says the Philadelphia "Times":

With all his shrewdness and legal resources, Patrick could not fool the judges who passed cold-bloodedly on his hair-splitting points. Every one of the several courts he tried to impress with the same arguments he used on Higgins and Dix was convinced of his guilt.

The New York "Evening Post" thus puts its objections:

First and foremost it should be borne in mind that the fact that Patrick forged the will his interest in which furnished the motive of the alleged murder has been established in a way which precludes the possibility of reasonable doubt. The judgment setting aside the forged will and establishing the older will was not only affirmed by the Appellate Division, but affirmed in language of exceptional emphasis on account of the peculiarly convincing character of the evidence. The Court of Appeals, to which the case was then taken, did not deem it necessary to file any opinion, but simply affirmed the decision of the Appellate Division.

Furthermore, it is to be noted that neither in this civil case nor in his own trial for murder

did Patrick avail himself of the privilege of taking the stand in his own defense or in his own favor. Therefore, while Patrick has not been convicted of forgery—because he has not been tried for forgery—yet so far as any opinion or any action of persons dealing with him is concerned, he must be regarded as a forger of the worst type. Whether it is desirable to grant not only liberty, but full pardon, to such a man is a question upon which it would seem unnecessary to waste any argument.

That the case against Patrick in the murder trial involved many complexities and some weaknesses must be admitted. But the jury which tried him was an unusually good one and pronounced him guilty; and, although the Court of Appeals was divided, four to three, in its refusal of a new trial, the dissent of the minority was based on grounds to which the practice of to-day would give decidedly less weight than was the case ten years ago.

"It is not the proper province of the Governor," remonstrates the "Post," "to liberate a prisoner simply because in his judgment the trial was not properly conducted," and adds:

The time for reviewing errors of that kind is past when the highest judicial tribunal has rendered its decision. The only true justifications for a pardon are, first, that the man, though guilty of the crime, has sufficiently expiated it on account of extenuating circumstances, or for other reasons; and, second, that in point of fact he is not guilty. The first is, in this case, entirely out of the question, for if Patrick was guilty as charged he was not only a murderer, but a murderer of the most cold-blooded and atrocious kind. The only question, therefore, is whether Governor Dix took his action in pursuance of such considerations as should establish in reasonable minds the fact of Patrick's innocence. That he has made an investigation of the case sufficiently searching for this purpose he gives no indication, and in granting the pardon upon any less solid ground than this he has done an act distinctly calculated to weaken the arm of the law in its dealings with the gravest crimes with which the community has to contend.

"The pardoning of Albert Patrick . . . is arousing sharp criticism," declares the Columbia, South Carolina, "State," and asks these questions:

Why is the opinion of Governor Dix more likely to be correct than is that of the jury that heard the evidence and convicted Patrick?

Why is his (Dix's) wisdom to be regarded as superior to the wisdom of the Court of Appeals that reviewed the trial below?

Is the Governor gifted with some higher penetration and power to see and to sift evidence than are the various branches of the court? . . .

Suppose that New York should elect as Governor a friend of the "gunmen" who assassinated Rosenthal . . . and the Governor pardoned the five assassins, what would or could the people of New York do?

The Springfield, Massachusetts, "Union"

admits that "public opinion always has been sharply divided as to Patrick, as it usually is where circumstantial evidence in a murder case is offset by a dramatic fight for life and freedom on the defendant's part."

Governor Dix's statement in granting the pardon strikes the "Union" as "decidedly weak:"

"I trust Mr. Patrick will devote his energies to a complete vindication of his declared innocence." What proof of innocence can Patrick present at this late day that could not have been brought forth long ago? And why should an innocent man who has been imprisoned for ten years on a false charge be under obligation to devote further time and expense to the task of convincing the Commonwealth of its mistake? If the Patrick who spoke out in passionate protest against the executive action that saved him from the electric chair, but still kept him within prison walls, was the real Patrick, he will not take at all kindly to the Governor's pointed reference to a cloud that hangs heavily over the discharged convict, from which he must needs relieve himself as a reciprocity means of setting the Governor right for his part in the affair.

"The fact that the State has kept Patrick a prisoner so long, and has given him his freedom at last by a piecemeal process without the least fragment of new evidence, taken in connection with the various stays and maneuvers by which his case was carried along, year after year, is a deplorable commentary on the shuffling and shifty manner in which justice is administered by a community that calls itself enlightened," concludes the "Union:"

Such cases as this, along with the freedom with which pardons are passed around to all classes of criminals, as by Governor Dix Wednesday, is far from encouraging to those who believe that a just and wholesome fear of punishment is one of the strongest restraining factors with the criminal and lawless.

"Governor Dix is reported as dismissing his pardon of Patrick as a 'closed incident,'" remarks the New York "Sun," and thus comments:

A great many people, including some who are possibly more familiar than he has been or can ever be with the technical and psychological bearings of the case, do not agree with the Governor. They will continue to discuss the pardon of Patrick both with regard to its effect on the general course of criminal justice and with regard to the unusual manner in which the pardoning power was exercised in this particular instance. . . .

The incident is by no means closed. It may even result in the establishment in this State of a Pardoning Board to share with the Governor the responsibility of decision in difficult cases,

and to prevent the unfortunate exercise of the pardoning power by a weak or sentimentally inclined Chief Magistrate.

To this the New York "Evening Sun" adds the following:

Has not the office of Executive clemency been perverted? Is there any need that the Governor should be compelled to serve as a court of last resort? Surely clemency was originally intended to be exercised only in those rare exceptions where facts coming late to light revealed the courts to have erred unmistakably.

The pressure of skilled and talented lawyers on the Governor makes it necessary for him to review the cases of a great number of the condemned. It amounts to raising him into a super-supreme tribunal.

One reason that blocks efforts to institute a Board of Pardons in this State may lie in the dread lest the creation of such a board should

make appeals to clemency still more a matter of course.

The Buffalo "Express" thus sums up the opinions of many papers:

In pardoning Albert T. Patrick, Governor Dix suggested that there should be legislation taking the responsibility for pardons out of the hands of the Governor and vesting it entirely in the Parole Board. The idea is generally favored by criminologists. The effect would be that the granting of pardons would become more of a judicial function and would be less influenced by sympathetic and emotional appeals.

The examination of applications for pardon takes a great deal of the time of a conscientious Governor, and the duties involved in the pardoning power are often painful. The pardoning power is an old kingly function handed down from colonial times. Its exercise by a Governor does not accord with modern theories of government, particularly in a republic.

THE RAILWAYS AND THE GOVERNMENT

A REVIEW

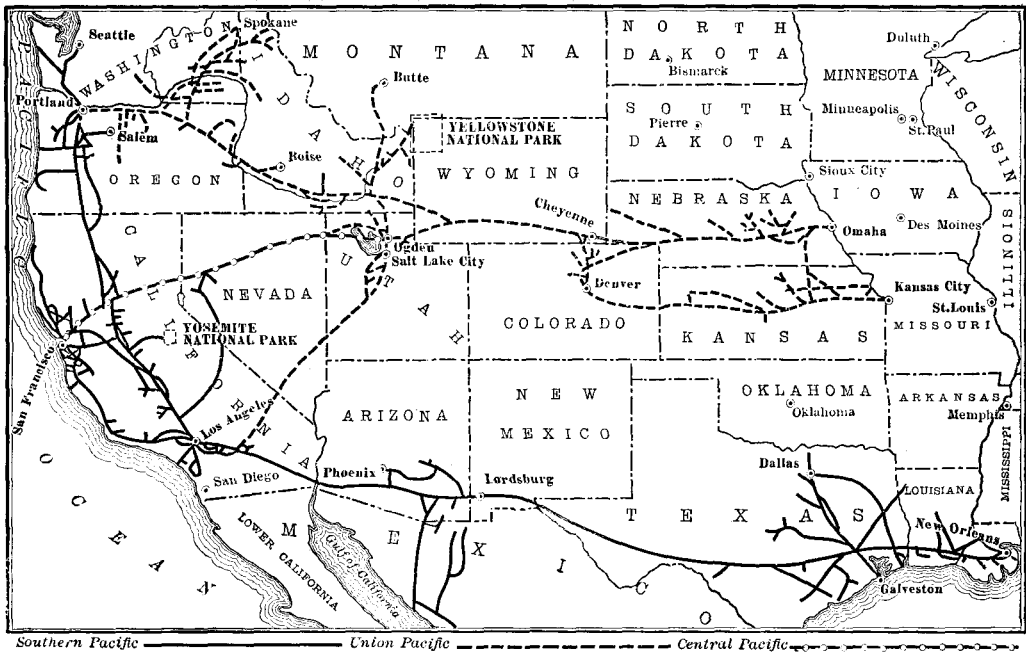
EVEN the most casual observer, when he stops to think about it, must realize that there has been enormous progress made in defining the relations of the railways to Federal authority since the days of the so-called Northern Securities decision. That decision of the United States Supreme Court, handed down in 1904, pronounced the merger of the Northern Pacific Railway and the Great Northern Railway, which was actual although not nominal, to be illegal. The Court ordered a redistribution of securities with the purpose of making the separation of those two properties as actual as it was nominal. At the time, eight years ago, The Outlook expressed the opinion that the decision was to be welcomed on account of its important bearing upon the question of Federal authority over the railways. We recognized then, and we recognize now, the great value of combination in the administration and operation of railways. Combination produces economy of operation and universality of service; but before the country can have just combination it must be assured, as we then said, of effective and recognized government regulation or control of railways. The Northern Securities case preceded the Hepburn Act, which gave us the Inter-State Commerce Commission in its revitalized and existing form. In our judgment, the Northern Securities case contributed not a little

to the passage of the Hepburn Act and to the establishment, not only in our structure of government but in the public mind, of the principle of Federal regulation of railways. The decision of the Supreme Court regarding the merger of what are popularly known as the Harriman lines, namely, the Southern Pacific, Union Pacific, and Central Pacific Railways, is a case in point. The facts regarding this interesting decision are as follows:

THE UNION PACIFIC MERGER

Last week the United States Supreme Court handed down a notable decision. Indeed, nothing so important affecting transportation has come from that body since the Northern Securities decision. The case was that of the Union Pacific merger. As will be seen by the accompanying map, the Union Pacific Railway runs from Omaha and Kansas City to Ogden, Utah, and thence, instead of proceeding directly to the coast at San Francisco, branches northwest and southeast and reaches the coast at two very widely separated points, Portland, Oregon, and Los Angeles, California. The Central Pacific, however, runs directly west from Ogden to San Francisco. The Southern Pacific runs from New Orleans by way of Los Angeles and San Francisco to Portland.

The late Edward H. Harriman, as head of the Union Pacific system, wanted to control



RAILWAY LINES AFFECTED BY THE UNION PACIFIC MERGER

the Central Pacific and Southern Pacific, just as he wanted to dominate every possible railway. But he wanted the Central Pacific more than any other, so that he could get the most direct outlet to the ocean. It was to the public's advantage as well as to the Union Pacific's that this control should be secured. Now the Southern Pacific had acquired control of the Central Pacific. Hence, to get the Central Pacific, as his offer to buy it directly had been refused, in 1901 Mr. Harriman bought for the Union Pacific a controlling amount of Southern Pacific stock. In 1907 the Interstate Commerce Commission made a report concerning this combination as to the charges that, though the roads were at some points a thousand miles apart, there was suppression of competition. A year later, in the Roosevelt Administration, the Federal Government began a suit against the merger, on the ground that the Union Pacific and Southern Pacific were really competing lines. The Federal Circuit Court found that they were not, and hence that their combination did not violate the Sherman Anti-Trust Act. An appeal was taken to the Supreme Court. It has now unanimously reversed the lower Court's decision.

The decision holds that the Union Pacific and Southern Pacific, prior to their merger, were active competitors engaged in inter-

State commerce, acting independently as to a large amount of their respective carrying trade, and that since the combination competition has been suppressed. The combination is thus in restraint of commerce and is within the prohibitions of the Sherman Law. But this is not all. Even were there no overt act, the very scope of such combinations and their power to suppress and to stifle competition or to create monopoly would determine that the law should be applied. Thus the principle of the Northern Securities decision is extended to the present case. Accordingly to enforce the law the Court orders the dissolution of the Union Pacific merger.

But this is only part of the Supreme Court's decision. While it declares as illegal the Union Pacific's ownership of the Southern Pacific, its ownership of the Central Pacific is not so regarded. The Court thinks it legitimate that the Union Pacific should try to get the Central Pacific as a natural and necessary outlet to the coast. Hence, while the Court decrees that the Union Pacific must surrender its Southern Pacific stock holdings, it invites the Union Pacific to submit a plan for separating the Central Pacific from the Southern Pacific, so as to secure the outlet to the coast. This part of the decision was welcomed by those who had been associated with Mr. Harriman. They declared that it was a vic-

tory for him in his wish to secure a through route. This is doubtless true. It is a victory. But the decision is even more significant in another direction. For it again puts the Supreme Court on record as declaring that any corporation designed to throttle competition cannot be allowed to exist under the law. Thus, as upholding the "under dog's rights," the decision may perhaps be held to concern life, as do tenement-house decisions, for instance. Finally, the Union Pacific decision justifies the position, often taken in *The Outlook*, that we must have either Government regulation or Government ownership of our railways. Anything that emphasizes regulation halts the progress of Socialism, but Government ownership of railways might accentuate its advance.

THE CASE OF THE NEW HAVEN ROAD

A second event of great public interest and industrial importance in the history of the recent relations of the railways to the Government is found in the proceedings which are now being taken by the Department of Justice against the New York, New Haven, and Hartford Company on the ground that it is a combination unjustly restraining trade and is therefore an unlawful combination. What is the history of the New York, New Haven, and Hartford Company? Briefly this: Thirty or forty years ago the steam railways operating in New England were about as numerous, about as unrelated, and about as variable in their quality as the public hacks or cabs at the steamship docks in New York used to be before the days of regulation by municipal ordinance. South and west of Boston there were the New York and New Haven, the New Haven, Hartford and Springfield, the Boston and Providence, the Old Colony, and the Boston and Albany Railway. North and west of Boston there were the Boston and Lowell, the Boston and Maine, the Eastern, the Maine Central, the Fitchburg, and possibly one or two other railways. The traffic was irregular, the connections were often poor, and the inconveniences and expense to the passenger were very great. At New London, for example, the river was crossed in a ferryboat before the days of the modern railway bridge. From Boston to Portland there were two almost parallel lines, called the Boston and Maine and the Eastern, on which competing trains sometimes actually raced. The safety, as far as passengers were con-

cerned, was not wholly unlike that which prevailed on the Mississippi River in the days before the war, when Negroes sat upon the safety-valves of racing passenger packets until one or the other of the boats exploded their boilers. The writer of these lines well remembers the journeys which he took from New York forty years ago as a boy to the home of his grandfather in Franklin County, Maine. He got aboard an antiquated passenger car at the New York and Harlem station, which then stood at the site of the present Madison Square Garden, and was hauled by four or six horses up Fourth Avenue to the present site of the Grand Central Station, then in the outskirts of the city, where the engine was attached, and he probably got as far as New Haven without changing cars. Taking another train there, he was carried to New London: at New London he got out and boarded a ferryboat; on the farther side of the river he entered a new train and pursued his journey to Providence. Sometimes there was a change at Providence, but he eventually arrived at Boston. After spending the night in Boston he took a train the next morning for Portland, over either the old Boston and Maine or the Eastern Railway, whichever happened to be at the time, in the judgment of his parents, the least dangerous to life and limb.

The stations at Boston were alongside one another and the trains pulled out at the same hour, and there was always considerable interest among the passengers as to which train would reach North Berwick, where these two single-track roads crossed one another, first. North Berwick was the most important station on the entire route for the young traveler, for at this point was a railway restaurant famous for its sponge-cake and Washington pie—joyous advantages of the competitive system of railway travel which, alas! have been obliterated by the ruthless hand of combination. Arriving at Portland, the traveler took another train to Lewiston, and there, after some waiting, boarded the final train for his destination in Franklin County, hauled by an old-fashioned, wood-burning locomotive over the Androscoggin Railway. This is a real, even if a somewhat impressionistic, picture of the conditions of travel under competition forty years ago in New England; and if a dry goods box or a ton of coal could speak, it would probably tell the same story.

The New York and New Haven road began the era of combination south and east of Boston, and, absorbing practically every railway line in that region except the Boston and Albany, became known as the Consolidated Road. The Boston and Maine, which was originally a single-track road running from Boston to Portland, began the work of consolidation in northern and eastern New England, and finally controlled, either actually or nominally, every steam railway in that region. Twenty-five years ago Mr. Mellen, the President of the Consolidated Road, and in our judgment one of the most forceful, constructive, and able railway men in the country, conceived the idea of combining the entire transportation system in New England—steamboats, steam railways, and trolley lines—in one great combination. He first acquired some of the steamers and trolley lines, and recently obtained the Consolidated Boston and Maine; thus the New York, New Haven, and Hartford Railroad Company now is the practical dictator, if it is not the practical owner, of the whole industry of transportation in New England.

The volume of complaints against this dictatorship has recently been growing until it has culminated in the accusation that the New York, New Haven, and Hartford Company has prevented, either by force or by cajolery, the Grand Trunk Railway of Canada from building a competing line to Providence, Rhode Island. The Grand Trunk has for many years been endeavoring to get a terminal in a New England seaport free from ice in the winter so that it could compete with the railways of the United States in transcontinental export traffic. A Federal Grand Jury is now considering whether the relations of the New Haven road to the Grand Trunk road, and the alleged acts of competition-stifling which have resulted from the New Haven, Boston, Maine merger, justify the Government in proceeding against the New Haven road as an unlawful combination in restraint of trade.

Those who advocate the breaking up of the New Haven road into its component parts as a remedy for the selfish and discriminatory combination point to the judgment of the Supreme Court in the Union Pacific case, reviewed above, as a ground for their belief that the Government will take judicial action against the New York, New Haven, and Hartford. If the people of the United States were to go back to the conditions which prevailed in

the days of unlimited competition, briefly outlined in this article, there would be a general rebellion in less than sixty days. The history of the Northern Securities case, the Union Pacific case, and the New York, New Haven, and Hartford case, confirms us in our belief that what the people of the United States desire and what they need in the gigantic industry of transportation is not free competition, but efficient combination under strict and unhesitating Government regulation.

We have spoken in this article a word of praise for Mr. Mellen. We think he deserves it, but we also think he deserves criticism. We think that in his desire, highly commendable within certain limits, to maintain the investment value of the stock and bonds of his road, he has sometimes, if not often, waved aside the legitimate rights and demands of shippers, travelers, and consumers. But the way to correct any wrong that Mr. Mellen has committed is not to weaken him or decrease his efficiency, but to have the Government tell him what he may do and what he may not do in the administration of the railways intrusted to his care. We should not object if the steam railway transportation industry of the United States were concentrated in the six or eight great systems or combinations, provided the people of the country would see to it that their Government was made strong enough to regulate and control those systems. When we are told that this would tend to inevitable Government ownership of railways, we say that, if regulated combination cannot be made successful, as we believe it can, then we will accept Government ownership of railways. We shall never cease to protest against going back to the ill-regulated, inconvenient, and economically wasteful method of free competition which prevailed among the railways of the United States from twenty-five to forty years ago.

THE RAILWAYS, THE MAILS, AND THE EXPRESS COMPANIES

There are one or two other incidents in recent railway history that show that the Federal regulation of inter-State commerce can be made a success. Carrying of the mail is inter-State commerce of a most important kind. A committee of responsible officials representing nine great American railways—including the Atchison, the New York Central, the New Haven, the Pennsylvania, and the Southern Pacific systems—

has issued a statement in the form of a pamphlet in which they claim that the steam railways of the country are insufficiently paid for carrying United States mail. This pamphlet is intended to be not merely a statement to the Postmaster-General and an appeal to Congress, but to be an appeal to that greatest of American courts—the court of public opinion. It is clearly written and easily understood. Without endeavoring to report every argument of the committee, we restate here the most striking of their contentions. They assert that the inauguration of the parcels post on January 1 next will greatly increase the cost of carrying the mails without any compensation for the loss on the express business which will follow; they say that instead of being overpaid the railways carry the United States mails at an actual loss when the mail-bags are charged their proper share of operating expenses and taxes. The rates for carrying the mail are now determined by weighing the mail in a given month, once every four years. This is called the quadrennial weighing. The present rates were based upon the business of November, 1909. The committee ask for annual weighing, and assert that the month of November never represents a fair average of the amount of business. There appears to be justice on the face of their claim for annual weighing. They point out that the pay of the railways has dropped from thirty-four dollars out of every hundred dollars of Post-Office receipts in 1901 to twenty-one dollars out of every hundred dollars of Post-Office receipts in 1911. This, however, may indicate, it seems to us, that the Post-Office in paying the railways thirty-four per cent of its gross receipts in 1901 was paying too much, rather than that it is paying too little in giving the railways twenty-one per cent of its gross receipts in 1911. They point out that railway wages have very greatly increased without a corresponding increase in payment from the Government for carrying the mail. In other words, the claim of this Committee on Railway Mail Pay is that the Post-Office is not sharing with the railways the general increased cost of living.

This is the same claim which has been made recently by the railways for permission from the Inter-State Commerce Commission to increase freight rates, and for permission from the Board of Arbitration to decline to increase wages. No doubt the railways of the United States have felt with all its

individual citizens the increased cost of living. In our judgment, some expert and impartial body must determine at what points the railways must meet this increased cost of living by increasing their income and at what points by reducing their expenditures. Such a body exists in the Inter-State Commerce Commission. We wish it were possible in some way for Congress to refer the request of the railways for increased mail rates to the Inter-State Commerce Commission. Ten or a dozen years ago it was accepted as a fact that the railways were overpaid because of the subtle influences which they exercised at that time upon certain types of Senators and Congressmen.

It is a wholesome sign of the growth of intelligence and sound public opinion in this country to have such a body as the Committee on Railway Mail Pay appealing in this frank and straightforward manner to Congress and the public. What can be done by an administrative department of the Government like the Inter-State Commerce Commission is illustrated by the reform in the express business. The great express companies of this country are so interrelated with the railway companies that they may be said to be appendages of the railways. Everybody is familiar with the complaints about the express business, which have been loud and persistent for many years. Finally the Inter-State Commerce Commission took action; rates have been regulated, and a system of simple official stamps, already described in these pages, has been devised by the Inter-State Commerce Commission which the express companies must affix to all packages and parcels, showing plainly whether the charges are "prepaid" or "collect." The Adams, United States, American, and Wells Fargo express companies are now advertising these labels in the daily press as being great improvements in their business, under the expressive headline (no pun intended) "EXPRESS LABELS THAT PROTECT YOU," and frankly giving credit to the Inter-State Commerce Commission for the improvement. In a recent public address Mr. Walker D. Hines, a lawyer of New York who has a National reputation as a railway expert, and who is of counsel for some of the express companies as well as for one of the greatest railway systems of the country, paid a specific tribute to the efficiency of the Inter-State Commerce Commission in origi-

nating some of the reforms of the express business which have just been put into operation.

The special point which we wish to make in conclusion is that the present attitude of the Federal Government to the railways, and of the railways and the express companies to the Inter-State Commerce Commission, as we

have briefly endeavored to portray it in the foregoing review, clearly indicates that the policy of regulated combination is recognized both by the public on the one hand, and by the railway managers on the other, as practical, and as capable of being carried out in a way to promote both public justice and legitimate business success.

ALBERT K. SMILEY

BY LYMAN ABBOTT

MR. ALBERT K. SMILEY died at his winter home in southern California last week, in the eighty-fifth year of his age. His death brings to its close a life of rare usefulness, characterized by unique achievements, accomplished by a man who combined great gentleness with great force of character, and great generosity of spirit with great business efficiency.

About twenty-five miles south of the Catskills, in New York State, lies what the New Yorker calls a mountain range, but what residents in the Rockies would call hills—a range which attains an elevation of from 1,500 to 2,000 feet. But mountain beauty of scenery is not dependent upon mere size, and in this range of hills are romantic beauties not essentially different from those which one may see in the White Mountains of New England or in the Rockies of the far West. On this Shawangunk range, about twenty-five miles from Poughkeepsie, is a crystal lake perhaps three-quarters of a mile long by one quarter of a mile wide. From one shore of this lake the mountain rises in a precipitous cliff over two hundred feet high; from the other side it slopes away in a series of gradual though broken ascents to a greater elevation some seven miles distant.

On the shore of this lake, in a spot of peculiar mountain beauty, there was in the sixties what the French would call a *cabaret*—a little inn of unsavory reputation. Local prejudice sometimes gives a house a bad name without justification; but, if local prejudice did not misrepresent the facts, this little inn was frequented by men who, under pretense of fishing where there were few fish, and hunting where there was little game,

went to get rid of the restraints of civilized society, that they might drink and gamble without criticism. Mr. Alfred H. Smiley either visited or resided—I am not certain which—in Poughkeepsie at the time, heard of the beauty of this spot or chanced upon it in driving over the mountains, and urged his brother, Albert K., to visit the place with him. Albert K. was at the time the proprietor of a then famous school in Providence, Rhode Island, to which, by his executive and scholarly ability, he had given a far more than local reputation. He yielded reluctantly to his brother's persuasions, was captured, as his brother had been, by the beauty of the spot, purchased the lake, the inn, and land enough about it to furnish moderate grounds for a modest hotel. This was in 1869. In 1871 I was editor of the "Illustrated Christian Weekly," and when I visited the spot I found here a summer home, containing about forty guests, characterized by scrupulous neatness, an air of repose, and a homelikeness not often found in any American summer resort. I was so fascinated by the place that the following year I revisited it with an artist, and the illustrations published in the "Illustrated Christian Weekly" served for a time a useful purpose in the descriptive booklet printed by the brothers Smiley.

From this small beginning the Lake Mohonk House has grown to a summer hotel capable of accommodating over four hundred guests. More than fifty miles of mountain drives have been laid out on these grounds, besides innumerable foot-paths. Some of these roads required for their construction no mean degree of engineering skill. Mr. Albert K. Smiley presently sold his school in Providence and came to make Lake Mohonk his home, while his brother,

Alfred H., bought another site on a larger lake seven miles away; and the two estates have so grown in size that now, we believe, they are actually contiguous.

But in this growth the house lost nothing of its original character. It remained a home. The brothers Smiley were twins. They looked so much alike that until the last five years of Mr. Alfred Smiley's life even their intimate friends sometimes mistook one for the other, and no one but an intimate friend could always tell them apart, even when they were together. Nor was this resemblance one of features only; they were singularly alike in character. They were Friends, not merely in a churchly but in a personal sense. They loved their fellow-men, loved nature, loved peace, loved the quiet and the simple life, and loved to be "near to nature's heart:" and they both had from the first the belief that there were in the Eastern States of America a considerable number of people who shared this spirit with them—people who did not wish to make the sole change in their life a transfer from dancing in a ball-room in the city to dancing in a hotel parlor in the country; from bridge whist in their homes to bridge whist in the parlors of a summer resort; people who loved nature, loved the trees and the flowers, the rocks, the mountains, the lakes, the birds; people who wished a simple life without the discomforts and inconveniences which roughing it in a camp life formerly involved.

From the first, therefore, there was in this hotel no bar, no liquor sold or allowed in the dining-room, no cards, no dancing in the parlors, no billiard-room, no hotel band discoursing music. From the first, however, there were substitutes: in the reading-room, which gradually developed into a library of considerable size; in walks and drives that grew in extent with the growing clientele of the hotel. From the first guests were not received on Sunday, nor was any provision made for their departure. Thus not only were the guests sure of a Sabbath quiet, but the horses and the stablemen had their day of rest, which partly accounts for the excellent condition of both at the end of the season. Every morning the guests who wished to do so assembled for morning prayers, at first in the parlor; later, when the hotel grew to its present dimensions, in an assembly-room which served the purpose of parlor, recreation-room, and chapel. Morning prayers in a hotel with four hundred guests will seem to the ordinary reader something

of an incongruity; but to the guest of Mr. Smiley it did not so seem, for to the last his hotel was a home, his guests were his personal friends, and until the constant coming and going made the practice impossible, he was accustomed to greet his guests on their arrival and bid them good-by on their departure. Their experience proved that the brothers Smiley were not mistaken in their surmise. Mr. Albert K. Smiley took a pardonable pride in the fact that no summer hotel in America opened its doors earlier in the season or was later in the fall in closing them upon departing guests.

This was possibly partly due to the two conferences which he initiated, one in the fall, begun in 1879, the other in the spring, begun in 1894.

In 1879 Helen Hunt had not written her "Century of Dishonor" (published in 1881) nor her "Ramona" (published in *The Outlook* in 1884). The Indian was out of sight and out of mind. Eastern sentimentalists pictured him as a child of nature, the noble Red Man of Cooper's novels. The Western frontiersman knew him chiefly through Indian wars or through Indian vagabondage. With him "The only good Indian is a dead Indian" was a favorite saying. The Indians, herded together on reservations without any of the developing influences of civilization except such as the sporadic efforts of mission churches and mission schools might afford, were acquiring the vices far more than the virtues of modern American life. Mr. Smiley conceived the idea that if he could bring together a variety of men who would look at the Indian problem from a great variety of points of view, he might evolve out of their interchange of opinions a common policy. So the first Indian Conference was called in 1879. It included Government agents, Eastern philanthropists, educators, missionaries, representatives of the army, theorists from the closet, practical workers from the field. The morning and evening hours were devoted to free discussion; the afternoons to drives and walks. The facts that all the members of the Conference were personal guests of Mr. Smiley, that in his invitations he carefully excluded both men with axes to grind and men with patent ideas to ventilate, that they were invited into an atmosphere of peace and good will which made the hotel a home, and that the morning sessions immediately followed the brief morning prayers and in the same room, prevented the debates,

which were often very earnest, from ever becoming bitter. There is no space here to trace the history of this Conference in detail. It is enough to say that, in my judgment, it has done more to bring the century of dishonor to an end, more to initiate an honest and consistent Indian policy in our country, more to break up the disastrous reservation system, to put an end to Indian wars, and to bring about a consistent system of Indian education—in brief, more to create a consistent policy of treating the Indian as we treat the immigrant from foreign shores—than all other influences combined. As the Indian problem retreated into the background and the colonial problem came to the front, the Conference was enlarged to include, with a consideration of the Nation's duties to the Indian, a consideration of its duties to other dependent peoples. The same spirit has characterized the enlarged Conference, and something of the same results have followed from it.

In the spring of 1894 Mr. Smiley called at Lake Mohonk an International Arbitration Conference. Though a Friend, Mr. Smiley was not a "peace at any price" advocate. He believed that both an adequate navy and an adequate army are required for national protection in the present stage of civilization. It was characteristic of his breadth of view and his ability as a harmonizer that in each one of these Conferences—we think without any exception—representatives of both the army and the navy have been present and have taken active part, but always as advocates of peace if possible, always representing war as a last resort. In 1894, four years before the now famous Hague Peace Conference, the Lake Mohonk International Arbitration Conference discussed the possibility of substituting an appeal to reason for the appeal to force, and formulated a plan for the organization of a permanent Supreme Court of the Nations, which should do for all peoples what the Supreme Court of the United States does for the peoples of the various States in the Union.

What Mr. Smiley has been the means of accomplishing in a quiet way for America by the contribution of Lake Mohonk House to the Indian problem, and to the world by its contribution to world peace, can never be properly estimated, and yet I doubt whether both these services combined count for as much as what he and his wife have accomplished for the life of their guests by the

home which has been opened to them and by the spirit which has pervaded it.

In Mr. Smiley were combined in a remarkable degree the spirit of peace and good will with great force of character, and the spirit of devotion with great catholicity. This combination of devotion and catholicity is illustrated by the fact that at the morning prayers at Lake Mohonk he sometimes himself read the prayer from a book of prayers, sometimes called on clergymen who were present to officiate, and in so doing disregarded all denominational distinctions. I have united in the devotions of this family gathering, led on one day by a Unitarian clergyman, led on another by a Roman Catholic cardinal.

Mr. Smiley's combination of pacific spirit with force of character is illustrated by two instances in his administration, both authentic, with which this perhaps too prolonged sketch must be brought to its close.

A guest resolved to set at defiance the unwritten but common law of the house against the serving of wine in the dining-room, and brought his bottle with him to the table. Mr. Smiley said nothing, waited until the dinner was over; and then quietly sent the guest his bill and with it a notice that his room would be required that afternoon; and the guest departed in a great rage. Another, a multi-millionaire, accustomed to having his will regarded as law, disregarded the sign placed at every entrance to the grounds, "No automobiles allowed," and drove up with a large party to the hotel door in his touring car. Mr. Smiley was notified, met the lordly gentleman, told him, with that quiet vigor which those who know Mr. Smiley can well imagine, that he would rather have lost \$100 than have seen this automobile in his grounds, directed the chauffeur to take the car to the public road at once, and, after his guests had been served with the luncheon which they wished, returned them to the car in carriages from his own stables, a charge for which was included in the bill. A gentle spirit and a firm will are not inconsistent.

Mr. Smiley's wife shared with her husband in the ministry which imbued the hotel with the spirit of the home until ill health laid her aside from the public life of the house. The hotel will be carried on by a younger brother, who, with his wife, there is every reason to believe, will maintain in it the same spirit and enable it to continue the same public service.

IS JAPAN PERSECUTING CHRISTIANS IN KOREA?

BY GEORGE KENNAN

A new trial of the one hundred and six Koreans charged with conspiring against the life of Viscount Terauchi, Japanese Governor-General of Korea, is now going on in Japan, and the question as to whether they received aid or advice from foreign missionaries has been touched upon in the testimony. Mr. Kennan's careful study of the history of this case as it appeared upon the first trial is therefore of special and timely significance.—THE EDITORS.

CRIMINAL trials in Far Eastern courts, and especially trials in which the lives and property of foreigners are not directly involved, seldom excite much interest in other parts of the world. Chinese or Japanese by the score may be tried in Peking or Tokyo, and may be sentenced to imprisonment, or even to death, without attracting much attention outside the countries where the crimes were committed. A noteworthy exception to this general rule, however, is furnished by the recent trial of one hundred and twenty-three Koreans in the local court of Seoul upon the charge of entering into a conspiracy to assassinate the Japanese Governor-General, Viscount Terauchi. This particular trial excited unusual interest, not only in the East, but in the West, and was more or less fully reported in the newspapers of Shanghai, Tokyo, St. Petersburg, London, and New York. A partial explanation of this general interest in the Korean conspiracy case is to be found in its relation to the Christian religion. Many of the alleged conspirators were Christian converts, and the foreign missionaries to whose churches they belonged, or in whose schools they had been educated, naturally regarded them with sympathy and believed in their innocence. Through some of these missionaries and their correspondents the case was brought to public attention in the West, and there it soon became, not only a subject of discussion in religious circles, but a basis for the charge that the Japanese Government is showing a spirit of religious intolerance in Korea, and is manifesting a disposition to oppose Christian missions and Christian work in that part of the Empire.

The first trial lately came to an end, and it may be proper to give a brief résumé of it, with a view to ascertaining, if possible, the justice or injustice of the charges made against the Japanese in connection with it. The case of the Government, as presented

by Mr. Matsudera, Chief Procurator for the Crown, is as follows :

Early in January, 1912, the Japanese police, while investigating a case of common robbery in central Korea, accidentally discovered facts which seemed to indicate that a Korean patriotic society known as the Sinmin Hoi was encouraging and promoting the assassination of Japanese officials. The particular crime then under investigation proved to be political rather than mercenary in its nature, and some of the arrested bandits confessed that the object of their robbery was not to enrich themselves, but to get funds for the Sinmin Society by means of what the Russian terrorists call "forcible expropriation." Following up promptly the clues that they obtained from the Lapchong-chyong bandits, the police not only came upon what seemed to be proofs of conspirative and seditious activity among the Christian converts in Syonchon, Pyengyang, and other centers of missionary work, but gradually obtained evidence to show that the Sinmin society had long been advocating and promoting the murder of Japanese officials, and that it or its sympathizers had brought about the assassination of Mr. D. W. Stevens in San Francisco and of Prince Ito in Harbin ; had attempted the assassination of the Korean Premier, Yi Wang-yong, in Seoul ; and had killed 926 members of the Il Chin Hoi (a Korean society friendly to the Japanese) in various parts of the peninsula. Guided by confessions of the prisoners already in custody, the police in the early part of 1912 made a large number of additional arrests, and at the end of the preliminary inquiry, in April, they had examined hundreds of suspects, had taken thirty-five volumes of testimony, and had obtained what seemed to be conclusive proof of the existence of a plot to assassinate Governor-General Terauchi when he went to New Wiju in December, 1911, to be present at the opening of the Yalu River bridge.

The number of prisoners finally held for trial on the conspiracy charge was 123, including Baron Yun Chiho, who had been a vice-minister in the Korean Cabinet under the old régime; Major Lyu Tongsol, a Korean army officer who had been decorated by the Japanese Emperor with the insignia of the Rising Sun for services rendered during the Russo-Japanese War; and Yang Keuitaik, a journalist of Seoul, who had been associated with E. T. Bethell in the editorial management of the Korea "Daily News." Most of the other prisoners were school-teachers, students, preachers, farmers, or small manufacturers, and an overwhelming majority of them were professed Christians. They were all arraigned before Presiding Judge Tsukahara, in the Seoul local court, on the 28th of June of the present year. The doors of the court-room were open to the public; there was a fair attendance of missionaries and friends; and the accused were defended by sixteen lawyers. All of the prisoners pleaded not guilty.

The trial, which was conducted in accordance with the Japanese code of criminal procedure, lasted about two months, and was, in the main, a detailed examination of the accused, by the presiding judge, on the basis of the testimony given by them when they were first interrogated at police headquarters. The Japanese authorities assert that in the preliminary inquiry all of the prisoners made full confession; and that they again confessed when they were questioned by the chief procurator. In open court, however, they repudiated their previous statements, and most of them declared that the so-called confessions had been extorted from them by means of torture.

In the investigation at police headquarters some of the prisoners declared that they had received aid or encouragement from the American missionaries, and, when they were re-examined on these statements by the presiding judge, the names of the missionaries were brought out in open court. They included such men as Bishop McKim, of the Protestant Episcopal Church; Bishop Harris, of the Methodist Episcopal Church in Japan and Korea; the Rev. G. S. McCune; the Rev. S. A. Moffett, of California; Dr. J. Hunter Wells, of Oregon; the Rev. William M. Baird, of Indiana; and a number of other Christian clergymen of the highest and purest character. Of course no one believed for a moment that these gentlemen had ever given

the slightest encouragement to the alleged assassins, or that they had had any knowledge whatever of the alleged aims of the Sinmin society. In open court the prisoners themselves acquitted the missionaries of knowledge, participation, or encouragement, and declared that the police had forced them, by torture, to accuse the clergymen named, and to charge the latter with participation.

When the Court had finished its examination of the prisoners, on the basis of the testimony taken in the preliminary inquiry, Mr. Ogawa, counsel for Baron Yun Chiho, said to the presiding judge that the decision of the case would apparently depend largely upon the question whether or not the alleged confessions of the accused had been extorted by torture. He therefore asked the Court to further investigate that question by calling police inspectors Kunitomo and Watanabe as witnesses. He also expressed the hope that the Rev. Mr. Moffett and the Rev. Mr. McCune, whose names had been mentioned so frequently in the course of the trial, would be allowed to take the stand and testify concerning matters referred to in the alleged confessions. Counsel for other prisoners joined in this request, and the prisoners themselves named a large number of witnesses whom they desired to have called. After listening to an argument by Assistant Procurator Sakai in opposition to the petitions of the accused and their counsel, the Court decided not to summon the witnesses named. Mr. Ogawa, acting in behalf of his associates, then filed a written motion for "refusal of the judges" (a change in the composition of the court), on the ground of error in the denial of the request to summon witnesses. This motion was overruled, and counsel for the defense gave notice of an appeal to be based on this point.

When, after an intermission, the court reassembled in August, long arguments were made by the chief procurator, by counsel for the defense, and by some of the prisoners themselves in support of their respective contentions. The chief procurator emphatically denied that the accused had been subjected to torture, and declared that physicians who had been directed to make an examination of their bodies failed to discover any signs whatever of ill treatment. He therefore asked the Court to find the prisoners guilty, on the evidence furnished by their own statements, which were comprised in the thirty-five volumes of testimony taken in the

preliminary inquiry, and which were corroborated, at least in part, by the discovery of weapons in the places where the accused said they had been hidden.

The final judgment of the Court was rendered on the 28th of September, in the presence of a large number of foreigners, among whom were a number of ladies, the French Consul, and the representatives of the New York "Herald" and the Associated Press. Seventeen of the prisoners were acquitted, for lack of conclusive evidence against them; but one hundred and six were found guilty, and were sentenced to five years, seven years, or ten years of penal servitude. Among the five men included in the heaviest sentence were Baron Yun Chiho, Major Lyu Tongsol, and Yang Keuitaik. Never before, so far as I know, had a Japanese court condemned to penal servitude a vice-minister who had been ennobled by the Japanese Sovereign, and an army officer who had been decorated by Imperial command with the insignia of the Rising Sun.

The trial of the accused, as above outlined, raises three important questions:

1. Were the prisoners tortured?
2. Did they have a fair trial?
3. Is the Japanese Government hostile to Christian missions and Christian work in the Korean peninsula?

Before considering these questions, it seems necessary to refer to a few of the misrepresentations and misstatements that have been made, in Japan and in the United States, in prejudgment of the case. Long before the trial began a weekly religious newspaper in New York stated, upon the authority of letters written by missionaries to their friends in America, that the number of native Christians then imprisoned in Korean jails was six thousand. This statement, although apparently made in good faith, was a flagrant misrepresentation of the facts. Not more than one thousand persons were arrested in all, and most of them were released after the preliminary examination. In the late spring or early summer, when Viscount Terauchi made a personal examination, the number in custody was 287, and of these only 151 were Christian converts.

The New York weekly newspaper further stated that "the religious persecution in Korea was marked by cruelties comparable to the rigors of mediæval inquisitions," and that "the real impulse to the terrific dragonade was a fierce aversion to Christianity,

and a determination to stamp out the Church in the province of Chosen." These assertions also were wholly without foundation in fact, and were apparently the reckless expression of heated partisan feeling. In the official statement to which I have already referred, Viscount Terauchi explicitly and emphatically said: "Neither with the power, desire, wish, connivance, nor sanction of the Government, has any person or persons been prosecuted or persecuted on account of any religious views, beliefs, or practices whatsoever."

The religious weekly that made the above-quoted assertions acquitted Governor-General Terauchi of responsibility for the "fierce dragonade" by saying that "he is not really in power in Korea. The whole civil administration is completely overshadowed by the military establishment, at the head of which stands General Akashi. He and all his officers are typical exponents of the military party, which, in Japan as well as in Korea, is known to be heartily opposed to the whole Christian propaganda."

Every one of these statements and implications is erroneous and misleading. Viscount Terauchi, by virtue of the Imperial Rescript of 1910, was put in command of the whole "military establishment" of Korea; and any one who has had even the most casual acquaintance with Japan's great War Minister knows that he is not at all likely to be "overshadowed" or deprived of power by anybody, and least of all by General Akashi, who, instead of being at the head of the military establishment, is merely the chief of the Police Department. Finally, there is no "military party," either in Japan or in Korea, that is "heartily opposed to the whole Christian propaganda."

A leading daily newspaper of New York recently published in its Sunday editions a series of anonymous letters from a Far Eastern correspondent who described himself as a German subject expelled from Korea by Governor-General Terauchi on account of his sympathy with the oppressed and cruelly treated people of that country. He dates his first letter "On Board Steamship Ping Yang from Chemulpo;" describes his harrowing experience in the "Pelang coast country;" gives the substance of an interview that he had with "Colonel Y. Sudu, commander of the land forces at Chemulpo;" tells a pathetic story of an old Korean who had been robbed of his property and deprived of his daughters by the Japanese authorities

at "Ta-he-lo;" and paints a lurid picture of the "terrific dragonade" to which the unfortunate Korean Christians have been subjected since the annexation. The paper containing the correspondent's first letter has recently reached Korea, and the Seoul "Press" comments upon it, in substance, as follows:

"No steamship named the Ping Yang ever entered or left the port of Chemulpo. There is no 'Colonel Sudu' in the Japanese army in Korea, and there are no 'land forces at Chemulpo.' The 'Pelang coast country' does not exist, and there is no settlement named 'Ta-he-lo' in any part of Korea." "The whole letter," the "Press" says, "is the wildest and most absurd tale ever penned concerning this peninsula."

And upon such evidence as this the Western world is asked to believe that the Japanese—in the words of the headline over the correspondent's third letter—are "determined to down Christianity in Korea."

No story seems to be too wild or absurd to obtain credence in circles that are hostile to Japan. In the United States or in the Far East, since the beginning of the conspiracy proceedings, it has been reported that the accused prisoners would not be allowed to have counsel; that some of them had already been banished to Formosa without trial; that officials of the Japanese Government had prepared charges against Bishop Harris and eighteen leading missionaries; and, finally, that General Akashi, the alleged "head of the military establishment," had spent five years in Russia studying methods of torture that might later be applied to the defenseless Christian converts in Korea. With regard to the last of these extraordinary statements it may be pertinent to say that there was no necessity for going to Russia to study methods of inflicting pain. Torture of both suspects and witnesses was commonly practiced in Korea for centuries, and was not finally abolished until the Japanese put an end to it when they acquired full control of the country in 1907.

I regret the necessity of devoting even so much as a paragraph to these erroneous and misleading statements; but the papers that contain them go into the hands of tens of thousands of readers who know little of Japan and still less of Korea, and who have neither the time nor the means to investigate for themselves the questions involved. This critical examination of a few of the mendacious reports that have recently come to the

United States will perhaps furnish American readers with a reason for distrusting Far Eastern rumors, scares, and fakes, or at least for suspending judgment until all sides have been heard. Bishop Warburton must have been investigating stories of religious persecution in the Far East when he said, "A lie has no legs and cannot stand, but it has wings and can fly far and wide."

The first important question raised by the conspiracy trial in Seoul is, "Were the Christian converts tortured?" To this question no positive and unqualified answer can be given. Torture is forbidden by Japanese law, but that does not prove that it is never practiced. Torture is forbidden also by Russian law, and yet Russian political prisoners have often been tortured by their jailers. Officials in all countries have acted at times in disregard of law. The question in this particular case is, "Who shall be believed, the Koreans or the Japanese?"

The average Japanese is more likely to tell the truth, perhaps, than the average Korean, for the reason that the historical conditions of his life have not forced him to resort to untruthfulness as a means of self-defense. Under a cruel and despotic government, a lie is often the only refuge of the weak, and the Koreans for centuries have been forced to lie in order to protect their property or their lives from rapacious and all-powerful officials. This has tended to create a national habit of untruthfulness, which is more discreditable to the Government than to the people. Mr. Homer B. Hulbert, who knows the Koreans well and has high regard for them, thinks that in the matter of truthfulness "they measure well up to the best standards of the Orient, which at best are not too high." He admits, however, that "if they get into trouble, or are faced by some emergency, or if the success of some plan depends upon a little twisting of the truth, they do not hesitate to enter upon the field of fiction. . . . A Korean sees about as much moral turpitude in a lie as we see in a mixed metaphor or a split infinitive."

The Koreans are particularly apt to lie in stating their grievances against the Japanese. One of the most prominent of the missionaries whose names have been mentioned in connection with this trial told a friend some years ago that he had made inquiries as to the truth of various charges made by Koreans against the Japanese, and had found them to be "false in every case."

The Rev. Mr. Watase, pastor of the Japanese Congregational Church in Seoul, writing to the "Christian World" of Osaka, in September last, said: "The prisoners accused of the conspiracy are living very calm and healthy lives under good treatment. I am firmly convinced that the charge of torture is either an invention of the prisoners to appeal to the sympathy of the general public or a magnifying of some trivial affair."

A few of the accused, it should be noted, did not plead torture as an excuse for giving false testimony at the preliminary inquiry. Baron Yun Chiho and three other prisoners said that they had made false confessions because they entertained certain misconceptions, or because they were not in a normal state of health. These excuses may tend to throw discredit on the charge of torture, but they do not disprove it; and the question of cruelty may not be finally settled until the case is reviewed on appeal. From the American point of view, the presiding judge erred in not confronting the prisoners with the police in open court and settling the question of torture before admitting the testimony said to have been obtained by that means.

The question whether the prisoners had an impartial trial or not may be answered with some degree of confidence. They were tried just as an equal number of Japanese would probably have been tried in a similar case. The criminal code and procedure of Japan are based largely upon those of France, and differ in some essential respects from the code and procedure of Great Britain and the United States. A Japanese judge interrogates the accused directly upon the basis of a *procès-verbal* drawn up by the police in a formal preliminary inquiry. The court has large discretionary power in the matter of admitting testimony, and may refuse to call witnesses in support of any particular contention if, in its judgment, the question raised has already been settled. This, in practice, often works to the disadvantage of the defense, and it may have done so in the case of the Korean conspirators. The procedure, however, would have been the same if the accused had been Japanese, and it can hardly be regarded as a denial of justice to the Koreans, as such. It may fairly be said, however, that, from the American point of view, it would have been better and more equitable to settle the question of torture in open court, and to admit freely all the testimony that the defense had to offer. The

overruling of the motion made by the prisoners' counsel to change the composition of the court, on account of its refusal to admit further testimony for the defense, is now assigned for error, and the decision will be reviewed by a higher court on appeal.

The last and most important question raised by the Korean conspiracy case is, "Can the Japanese Government fairly be accused of hostility to Christian missions and Christian work in the Korean peninsula?" To this question some of the missionaries answer, "Yes." The "Continent," a Presbyterian weekly published in New York, has said that the Japanese are determined to stamp out the Church in Korea; Dr. J. Hunter Wells, of Pyengyang, in an interview with a New York "Sun" correspondent in London, has been quoted as expressing the opinion that "the Japanese officials are actuated by jealousy of the remarkable strides which Christianity has made" in that part of the world; the Missionary Association in Shanghai has unanimously adopted a resolution in which it "extends heartfelt sympathy to the Korean Christians falsely accused of conspiracy;" and, finally, the missionaries in Korea—or a part of them—have submitted to the Continuation Committee of the Edinburgh Conference a statement in which they say: "We now believe that the programme as laid out extends to the wiping out of the Christian movement in Korea."

A Western reader who is acquainted with the history of missionary work in Korea naturally inquires, When did this anti-Christian campaign begin? All the evidence that is available goes to show that under three successive Governors-General—Prince Ito, Viscount Sone, and Viscount Terauchi—the work of the Christian missionaries in Korea has had sympathetic appreciation and encouragement. In a letter from Pyengyang published in the "Japan Mail" on the 6th of July, 1907, Dr. J. Hunter Wells said: "There are those who, from a political standpoint, see fit to criticise Japan somewhat on her work in Korea; but I do not see how any one interested in the progress of the Gospel or in the extension of Christ's kingdom can do anything but thank Japan for helping along the good work."

A little later, in 1908, Bishop M. C. Harris, of the Methodist Episcopal Church, wrote a letter to the "Japan Mail" in which he referred to Prince Ito's attitude toward the missionaries as follows:

"Let it be well understood that between the missionaries and Prince Ito and the administration there is no conflict, and has not been. The missionary bodies find themselves better off even, and not only is there no obstruction to their work, but much sympathy for all they have done to ameliorate the condition of the people."

In 1909 Prince Ito was assassinated by a Korean Christian at Harbin; but even this did not change the attitude of the Government toward Christian work. The "absolute freedom of Christian religious teaching" which Ito had guaranteed was continued under his successor, Viscount Sone; and in May, 1910, at a dinner given to Bishop Harris in Seoul, Mr. Ishizuka, Director-General of the Japanese Government in Korea, made a speech in which he said: "The Residency-General will neither interfere with nor offer any obstacles to the work of religious propaganda. Far from it, the authorities are always prepared to afford what facilities and aid they can to religious workers."

In July, 1910, Viscount Terauchi succeeded Viscount Sone as Korean Governor-General, and in the first of his proclamations he said: "The freedom of religious belief is recognized in all civilized countries. There is nothing to be said against anybody's trying to gain spiritual peace by believing in whatever religious faith he or she considers to be true. Consequently, all religions shall be treated equally, and further protection and facilities shall be accorded for their legitimate propaganda."

One of the missionaries in Korea is quoted as saying that "the Japanese officials are actuated by jealousy of the remarkable strides which Christianity has made in Korea;" but there certainly is no evidence of the alleged jealousy in their published reports. On the contrary, the work of the missionaries receives the most cordial recognition and appreciation. In the Annual Report of Reforms and Progress in Korea for 1911-1912, which was prepared by direction and under the supervision of Viscount Terauchi, the progress of Christianity is referred to in these terms:

"The native Christian converts, who numbered only some hundreds twenty years ago, now reach over 370,000. Such an example of the wonderful increase of converts to a foreign religion is scarcely seen in any other country. This remarkable success of the Christian propaganda was undoubtedly due to the sincere and untiring efforts of individual

foreign missionaries in preaching the Gospel of Christ, as well as to the able management of foreign missionary boards and societies."

There seems to be no evidence of "jealousy" in this; it might have been written by a missionary for publication in the "Christian Herald." Even when the Report deals with Christian converts who are actively hostile to the Japanese régime, it sets an example of discriminating fairness and quiet self-restraint which some of the Christian missionaries would do well to follow. It says, for example, that "although some missionaries were very careful not to intermeddle with matters which lay beyond their proper sphere, native converts were so vehement in professing anti-Japanese sentiments that they passed quite beyond control of the former. But even under such conditions one ought not to jump to the conclusion that missionaries are responsible for the fact that a certain class of Christian converts are anti-Japanese, or that certain others joined the insurgents."

The Japanese Government, both in Japan and in Korea, has always shown a disposition to aid Christian work rather than discourage it. When the managers of the Young Men's Christian Association in Nagasaki recently made an effort to strengthen the organization in that city, the Governor of the Prefecture expressed cordial personal interest in it and voluntarily offered to become a member. Japan now has seventy-one Young Men's Christian Associations, with a total membership of about eight thousand. The late Emperor gave ten thousand yen as a personal contribution to the Army Department of this Christian organization, and the Japanese administration in Korea is still giving ten thousand yen annually to the Young Men's Christian Association in Seoul. Even the Salvation Army in Korea received twenty-five hundred yen as a gift and a token of good will from the Residency-General.

At the General Christian Conference which assembled in Tokyo October 5, 1909, to celebrate the semi-centennial anniversary of Protestant missions in Japan, messages of greeting and congratulation were received from Premier Katsura, from the Minister of Education, and from the Governor and Mayor of Tokyo, each of whom sent a representative to the Conference. With the co-operation and sanction of the Government, the Christian college of Doshisha, at Kyoto, has recently been made a university, and all the mission schools in Korea have been put

on the same footing as Government schools in the matter of privileges and rights.

In the light of these statements, quotations, and facts, the number of which might be largely increased, what justification is there for the assertions that "the Japanese are determined to stamp out the Church in Korea;" that the "religious persecution" there amounts to a "fierce dragonade;" and that "the Japanese programme as laid out extends to the wiping out of the Christian movement"? So far as I can see, the only basis for such charges is the fact that, after Durham White Stevens had been assassinated by a Korean in San Francisco, after Prince Ito had been assassinated by a Korean Christian at Harbin, and after nine hundred and twenty-six members of the Il Chin Hoi (a Korean society friendly to the Japanese) had been murdered by Korean patriots in various parts of the peninsula, the Japanese Government made an effort to protect itself, its servants, and its friends by arresting and prosecuting a hundred or more Christian converts who were trying to kill the Governor-General. This is not an attack on Christianity, or Christian missionaries. It is merely an attempt to restrain seditious activity that has recently taken the form of conspiracy to assassinate.

The Japanese Government encourages now, and has always encouraged, legitimate Christian work among the Koreans; but it objects now, and always has objected, to what it calls "intermeddling in politics by missionaries." Under the old Korean régime, hundreds, if not thousands, of defenseless Koreans professed Christianity in order to secure the protection that it afforded. The American missionaries at that time enjoyed extraterritorial rights, and, with the aid of an American Minister who had himself been a missionary, they were often able to defend their native converts from oppression and injustice at the hands of cruel and corrupt Korean officials. Gradually, and perhaps unconsciously, some of them began to exert political power outside their legitimate field of work, and to regard themselves as champions of the weak against the strong in purely civil and secular controversies. When the Japanese took control of the peninsula, the attempts of these missionaries to protect their native converts from aggression often led to collisions with the Japanese authorities. In many cases the interference of the missionaries was doubtless right, but in some

cases it was wrong; and the Japanese officials, who had their own ideas with regard to the management of Korean affairs, thought that religious teachers should confine themselves to religious instruction.

As the government of the country gradually but steadily improved, missionary interference in civil affairs became less and less necessary or justifiable, and most of the Christian workers, American as well as European, ceased to support their Korean converts in non-religious contentions. A few, however, were loth to relinquish the power that they had once exercised; and when they had what seemed to them good and sufficient reasons they took the side of the Koreans against the Japanese administration. This they have now done in the conspiracy case. Such missionaries, however, do not represent the whole body of Christian workers in the peninsula. That body consists of nearly five hundred members, and it is doubtful whether a majority of them approved the statement made to the Continuation Committee of the Edinburgh Conference. The fact that the names of the signers of that statement were not given in the newspapers that originally published it ("Japan Mail," August 17, 1912) would seem to indicate that the men who believe in the intention of the Japanese Government to "wipe out the Christian movement in Korea" are neither numerous nor influential.

The Rev. Dr. S. L. Gulick, author of "Evolution of the Japanese," who is one of the wisest and most successful missionaries in the Far East, published recently in the "Japan Evangelist" an article on the Korean conspiracy case, in which he said:

"From the United States comes the definite charge that the Japanese Government is deliberately persecuting Christianity. In spite, however, of appearances, I believe the charge to be an error, due to misrepresentation of facts. That the Japanese Government in Korea intends to exterminate, or even persecute, Christianity as such, is simply incredible. But, in view of the information it has certainly been receiving from the *gendarmérie*, it would not be strange were the Government-General to suspect the Church of being perverted from its true function and of being made a nursery of disloyalty and sedition. . . . Unless Japan is false to her record for the past forty years, she is not persecuting Christians or Christianity, but merely seeking to root out what is believed to be disloyalty, sedition, and anarchism."

NATIONAL PARKS—THE NEED OF THE FUTURE

BY THE RIGHT HON. JAMES BRYCE, O.M.

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An address delivered before the Eighth Annual Convention of the American Civic Association, Baltimore, Maryland, November 20, 1912, the Hon. Walter L. Fisher, Secretary of the Interior, presiding.

I HAVE lived long enough in the United States, and have known the United States long enough, having come here for the first time forty-two years ago, to feel just as much interested in all those questions that relate to your welfare, in city and in country, as if I were one of your citizens, and I hope you will allow me to speak to you with that freedom which you would allow to one of your citizens. I do not think I need to feel those limitations when discussing a subject of this kind, so far removed from politics or any other controversial fields.

There is one thing better even than the City Beautiful, and that is the Country Beautiful. I have had a great deal of experience in England in dealing with these questions; for some years I was chairman, and afterwards a member, of a society for preserving commons and open spaces and public rights of way, and member of another society for securing to the public places of national and historic interest, and in the course of such membership I have been led often to think of what is our duty to the future, and of the benefits which the preservation of places of natural beauty may confer on the community. That is a problem which presents itself, not only in Great Britain, but all over Europe, and what Europe is now is that towards which you in America are tending. Europe is a populous, overcrowded continent; you will some day be a populous and ultimately perhaps even a crowded continent, and it is well to take thought at once, before the overcrowding comes on, as to how you will deal with the difficulties which we have had to deal with in Europe, so that you may learn as much as possible from our experience, and not find too late that the beauty and solitude of nature have been snatched from you by private individuals.

I need not descant upon that which the love of nature is and ought to be to each and all of us. The love of nature is the very simplest and best of those pleasures the

power of enjoying which has been implanted in us. It is the most easily accessible of pleasures, one which can never be perverted, and one of which (as the old dandy said about the watermelon) you cannot have too much. It is a pleasure which lasts from youth to age; we cannot enjoy it in the form of strenuous exercise with the same fullness in age, because our physical powers are not the same, but we have perhaps a more perfect enjoyment in some other ways, because we have the associations and memories of those who have in bygone days visited beautiful scenes with us, and also the associations with which poetry clothes lovely nature. Therefore there is nothing which in the interest of pure enjoyment we ought more to desire and study to diffuse than the beauties of nature. Fortunately, the love of nature is increasing among us. It is one of the tests of civilization that people should enjoy this simple pleasure instead of those more violent and exciting pleasures which may become the source, in extreme forms, of evil. The love of nature, I say, is happily increasing among us, and it therefore becomes all the more important to find means for safeguarding nature. The population is increasing, too, and the number of people who desire to enjoy nature, therefore, is growing larger both absolutely and in proportion. But, unfortunately, the opportunities for enjoying it, except as regards easier locomotion, are not increasing. The world is circumscribed. The surface of this little earth of ours is limited, and we cannot add to it. When a man finds his house is too small, he builds more rooms on to it, but we cannot add to our world; we did not make it, it was made for us, and we cannot increase its dimensions. All we can do is to turn it to the best possible account. Now, let us remember that the quantity of natural beauty in the world, the number of spots calculated to give enjoyment in the highest form, are limited, and are being constantly encroached upon. There are four

forms that this encroachment takes. There is the desire of private persons to appropriate beautiful scenery to themselves, by inclosing it in private grounds around their houses and debarring the public from access to it. We in England and Scotland have lost some of the most beautiful scenery we possess because it has been taken into private estates. A great deal of the finest scenery in Scotland is now practically unapproachable by the pedestrian or the artist or the naturalist because people have appropriated it to their private purposes and keep the public out. This is especially the case where the motive for exclusion is what is called sport. Sport is understood to mean killing God's creatures, and for the sake of killing God's creatures such as deer and birds very large areas in Britain, and some also in other parts of Europe, are shut up.

Then the enjoyment of natural beauty is largely encroached upon by the operations of the lumbermen. That is something we do not have to fear in Britain, because timber is not there in sufficient quantity to be an article of economic value to us, but it is a very serious question here. You have prodigious and magnificent forests; there are no others comparable for extent and splendor with those you possess. These forests, especially those on the Cascade range and the Sierra Nevada, are being allowed to be cut down ruthlessly by the lumbermen. I do not blame them; timber is wanted and they want to drive their trade, but the process goes on too fast and much of the charm of nature is lost while the interests of the future are forgotten. The same thing is happening in the Appalachian ranges in New England and the Alleghanies southward from Pennsylvania, a superbly beautiful country, where the forests made to be the delight of those who wish to ramble among them and enjoy the primitive charm of hills and woodland glades have been despoiled. Sometimes the trees have been cut down and the land left bare. Sometimes an inextricable tangle of small boughs and twigs remains, so that when a dry year comes a fire rages among them and the land is so scorched that for many long years no great trees will rise to replace those that were destroyed.

And, lastly, there is the question of water power, which has in recent years, since the scientific discoveries enabled it to be applied in the form of electricity, become an asset of great commercial value. You fortunately have a great supply of splendid water power.

I am far from saying that a great deal of it, perhaps most of it, may not be very properly used for industrial purposes, but I do say that it has been used in some places to the detriment, and even to the ruin, of scenery. It has been used in Niagara, for instance, to such an extent as to change completely the character of what was once the most beautiful waterfall landscape in the whole world. Those of you who did not see it, as I did, forty-two years ago, and are not in a position to contrast it now with what it was then, cannot know what a wretched shadow of its former self it has become—not so much by the diminution of the flow of the river as by the hideous erections which line the shores. It is not too late to repair what has been done, and I hope the day will come when the pristine flow of its waters will be restored, and when the devastating agencies will have been removed. That we will leave for a future which has begun to appreciate scenery more highly than men did thirty years ago, when the ruin of which I speak was beginning to be wrought.

Taking all these causes together, you can see how many encroachments there are upon the unique beauty of your country; and I beg you to consider that, although your country is vast and has scope of natural beauty far greater than we can boast in little countries like England or Scotland, even your scenery is not inexhaustible, and, with your great population and the growing desire to enjoy the beauties of nature, you have not got any more than you need. Fortunately, you have made a good beginning in the work of conservation. You have led the world in the creation of National parks. I have seen three or four of these. I have been in the Yosemite twice, in the Yellowstone twice, and in the splendid forest region which you have around that mountain which the people of Seattle now insist on calling Mount Rainier—no doubt the name given by Vancouver—but which used, when I first explored its forests, to be called by the more sonorous Indian name Tacoma; and also in that superb reserve on the north side of the great cañon of the Colorado River, as well as in others of minor extent in other parts of the country. The creation of such National parks is good, and it has had the admirable effect of setting other countries to emulate your example. Australia and New Zealand have followed that example. New Zealand, in the district of its hot springs and geysers,

has made a public scenic area something similar to your Yellowstone, though not on so extensive a scale; the people of New South Wales have set off three beautiful national parks within thirty or forty miles of the capital city of Sydney, taking regions of exquisite beauty and keeping them for a source of delight to the growing population of that city. Therefore your example is bearing great fruit. I only wish it had come sooner to us in England and Scotland before we had lost so much control of our own natural beauties.

Let me add that it is not only a question of making more parks, but also of keeping the parks in the best condition. I heard the other day that a question has been raised as to whether automobiles should be admitted in the Yosemite. May I be permitted to say a word on that subject? If Adam had known what harm the serpent was going to work, he would have tried to prevent him from finding lodgment in Eden; and if you were to realize what the result of the automobile will be in that wonderful, that incomparable valley, you will keep it out. The one drawback to enjoyment of the Yosemite Valley in the summer and autumn is the dust; the granite rock along the roads easily becomes fine sand; even the feet of the horses and the wheels of the vehicles raise a very great deal of it, which interferes with enjoyment as one drives or walks; but the conditions would be grievously worse with the swift automobile. And, further, the automobile would destroy what may be called the sentimental charm of the landscape. It is not merely that the dust would be there, but the whole feeling of the spontaneity and freshness of primitive nature would be marred by this modern invention, with its din and whirl and odious smell. Remember, moreover, that one cannot really enjoy fine scenery when one is traveling at a rate of fifteen or twenty to thirty miles an hour. If you want to enjoy the beauty of such landscapes as the Yosemite presents, you want to see them slowly. You see scenery best of all in walking, when you can stop at any moment and enjoy any special point of view, and you can see it pretty well in riding or driving because in moving at a pace of four or five or six miles an hour you are not going too fast to take in the delicate details of the landscape. But traveling faster than that—and my experience is that chauffeurs so delight in speed that it is hard to get them to

slacken even when you bid them—you cannot enjoy the beauty. It was often my duty in the British Parliament to oppose bills conferring powers to build railways through some of the beautiful lake and valley scenery we have in Britain. The advocates of the bills urged that passengers could enjoy the landscape from the windows of the car. But we pointed out that you cannot really enjoy a romantic landscape from a railway window where the beauties are delicate and the scale small. It is different where scenery is on a vast scale, so that the railway is insignificant in comparison, and the objects, rocks or mountains, are huge. One may get the big views from a train, though they are better seen in walking or driving, but you cannot enjoy the small beauties. The focus is always changing in your eye, and it is impossible to have that kind of enjoyment which a pedestrian, or a painter, or any lover of nature has if you are hurrying past at a swift automobile pace. At present the steam-cars stop some twelve miles away from the entrance of the Yosemite Park, and the drive up to it gives you far more pleasure than a journey by rail or automobile possibly could. There are plenty of roads for the lovers of speed and noise without intruding on these few places where the wood nymphs and the water nymphs ought to be allowed to have the landscape to themselves.

Let me pay a personal tribute to the taste and judgment with which, as it seemed to me three years ago, the hotels in the Yosemite were being managed. There were no offensive signs, no advertisements of medicines, no other external disfigurements to excite horror, and the inns were all of moderate size and not more than two stories high. I earnestly hope that the administration will always be continued on these lines, with this same regard for landscape beauty.

Now, a word about additional parks. Although you have done splendidly in creating these I have mentioned and some others, there are still other places where National parks are wanted. There is a splendid region in the Alleghanies, a region of beautiful forests where the tulip trees grow to one hundred and fifty, two hundred feet, or more, a mountain land on the borders of North Carolina and East Tennessee, where there are romantic river valleys and hills clothed with luxuriant woods, primitive forests standing as they stood before the white man drove the Indians away, filled with flowers and traversed

by sparkling streams, containing everything to delight the heart of the lover of nature. It would be a fine thing to have a tract of three or four hundred thousand acres set apart here for the pleasure of the people of the South and Middle Atlantic States, for whom it is a far cry to the Rockies. Then you might have some additional parks in Colorado also. As regards the Northeast Atlantic States, what seems to be most wanted is to preserve the forests of the White and Green Mountains. Perhaps it is not necessary to create in that country a National park in the same sense as that which might be thought requisite in the Alleghanies, because the mountains are so high and rocky, and so little ground is suitable for cultivation in the valleys that it is not likely they will be taken up, and probably hardly necessary that the Government should step in to save them. But I believe that in some parts of the White Mountains, for instance, it would be an excellent thing to create large forest reserves, where the trees should be under protection of the National or State Government, cut by them as required, and the forests replanted as they are cut. In this way you would keep a place where the beauty of the forests would remain for all generations, and where the forests would be so cared for that the present danger of forest fires would be averted.

There is one question that comes very near to you in Baltimore, and also in Washington, on which I would like to speak a word. You know there is a great deal of charming forest country between Baltimore and Washington. A good deal of it is forest of the second growth, some bits of it are of the first growth; but even that of the second contains a great number of beautiful, fine-grown trees. The land is of no considerable value at present, and I believe it could be purchased at a very low price. I have heard it suggested that thirty-six dollars an acre would be an average price for the land, of which there is a great quantity remaining. Having frequently taken walking excursions from Washington into the country from ten to fifteen or twenty miles around, I have been struck with the beauty and profusion of the wild flowers in that district. The flora of that region, being a blend of the flora of the North Atlantic States with some of the plants and flowers which belong to the South Atlantic, is of great interest to the scientific botanist. Baltimore, Philadelphia, and Washington are all swiftly growing cities. What

could be done better for the inhabitants of these three cities than to secure for their enjoyment a large part of this forest land and set it apart, forever free from private purposes or use of agriculture, and keep it as a forest reserve to be managed scientifically, so that it should pay for the expense of working it by the timber which could be cut and sold on well-planned scientific lines, and to afford a place where people could go and wander about at their own sweet will, just as the old settlers did when they first came here? Here the automobile would do no harm on the main roads, because there would be plenty of byways and forest foot-paths. If the automobilist wants to be whirled along the roads, let him have his way, but keep wide sylvan spaces where those who seek quiet and the sense of communing with nature can go out in the early morning from the city and spend a whole day enjoying one spot after another where nature has provided her simple joys, mingled shade and sunlight, the rustling of the leaves, and the songs of birds. Such things in life the man of the cities can have, and when nature has provided it in such bountiful measure would it not be a shame to lose the benefits she offers?

I am sensible that I may be perhaps accused of treating this subject in a somewhat sentimental way. Well, I confess, I am not addressing my arguments to those who think that man lives by bread alone, or who think there are no values except those measured by dollars and cents. It is because I believe the members of this Association are not of that mind that I venture to address these considerations to you.

And let me try to give some logical quality to my statements by submitting some few propositions in order.

The world seems likely to last a long, long time, and we ought to make provision for the future.

The population of the world goes on constantly increasing, and nowhere increasing so fast as in North America.

A taste for natural beauty is increasing, and, as we hope, will go on increasing.

The places of scenic beauty do not increase, but, on the contrary, are in danger of being reduced in number and diminished in quantity, and the danger is always increasing with the accumulation of wealth, owing to the desire of private persons to appropriate these places. There is no better service we can

render to the masses of the people than to set about and preserve for them wide spaces of fine scenery for their delight.

From these propositions I draw the conclusion that it is necessary to save what we have got, and to extend the policy which you have wisely adopted, by acquiring and preserving still further areas for the perpetual enjoyment of the people.

Let us think of the future. We are trustees of the future. We are not here for our-

selves alone. All these gifts were not given to us to be used by one generation, or with the thought of one generation only before our minds. We are the heirs of those who have gone before, and charged with the duty we owe to those who come after, and there is no duty which seems clearer or higher than that of handing on to them undiminished facilities for the enjoyment of some of the best gifts that the Creator has seen fit to bestow upon his children.

THE SPECTATOR

THE Spectator is wondering why, for all his unquenchable interest in the people of the Ghetto, he has waited these many years before visiting an orthodox Jewish synagogue at the time of service. It was in Boston that, strolling through Salem Street on a Saturday morning, he noted at the foot of a blind alley the ugly, dingy-yellow, spireless old church which serves the faithful of this Ghetto. The door stood wide. Not without misgivings on the score of a welcome, he ventured in. As he climbed the stairs to the audience-room an indescribably stirring sound smote his ears—a singular hubbub, a surge of rough male voices, the wild, rhythmless babel of Hebrew prayers. The Spectator paused in the doorway, surveying the congregation rocking on their feet as, with no attempt at unison, they fervently intoned the ancient ritual. Amazingly picturesque, grotesquely incongruous, was the scene before him. The congregation of black-bearded men, robed in the broad stripes and mellowed ivory hues of venerable prayer-shawls, might have been an Oriental group out of a painting by Tissot but for the over-large derby or, in the case of the dignitaries, silk hats jammed low over their ears. There, where the pulpit of a Christian church would be, rose the impressive curtained niche of the Ark of the Law, with the carved lions of Judah supporting the Tables of the Law, mounted over all. But there—oh, the jar of the transition!—on each side, convenient to the chairs of the rabbis, stood a large white uncompromising American spittoon! The Spectator observed that at least two of these conveniences were conspicuously posted in each pew and in constant requisition.

Just then the excited “Bub-ba-bubba-bubba-bub!” of the congregational responses died down and a single voice, a glorious baritone, took up a recitative. The Spectator’s eyes came to rapid focus upon the singer. Upon a

low platform in the center of the floor of the synagogue, leaning upon a reading-desk draped with rich Eastern fabrics, he stood—a big man in a high black cap of fur, his prayer-shawl, gold-banded at the neck, enveloping him like a robe. The cantor, beyond a doubt. Behind him a little group of white-haired men in silk hats were busy over something which one of them held in his arms. The Spectator caught the flash of blue and the gleam of silver. Then the group separated and he saw that they held the Scroll of the Law. The reading was over. They were adjusting the “shirt” or robe of blue plush, securing the broad silver clasp and preparing to replace it in the Sacred Ark. And now an old man, apparently a mere member of the congregation, rose with the sacred Scroll in his arms, the tall silver ornaments on the rollers reaching above his head, and, descending to the aisle, began a slow progress to the Ark. At every step worshipers crowded round him to touch and kiss the mantle of the Scroll. The curtains of the Ark were drawn back, the Scroll reverently set up among its fellows, the synagogue thrilling meanwhile to the wonderful music of an ecstatic hymn of praise.



For dramatic intensity the intoning of the poems of the Hebrew liturgy, the congregation alternating with the cantor, surpassed any religious music it has been the Spectator’s fortune to hear. At times quaintly plaintive, at times soul-stirring, at times fiercely joyful, at times the jubilation quenched in wailing, sobbing agony—it needed no Yiddish to understand that. And then the outbreak of the passionate chorus of the people, rushing, hurried, wild—there was in it the whole thrill of the national experience, the joy of the chosen people, the triumph of Israel, the despair of the carrying away into Babylon, the long patience of the persecution. The Spectator was moved (he says it reverently) as by great moments in opera. To him

all truly great music rises into the realm of the religious.

All this time the Spectator had been standing unnoted in a pew by the door. Instinctively, on entering he had removed his hat. Now a late comer stopped beside him and said courteously, "Excuse me, sir, but it is the orthodox custom to wear the hat in the synagogue. Would you like a better seat?" So the Spectator, feeling as if he were breaking something, replaced his hat and followed down the aisle. Coming to anchor in a bare pew in the transept from which his eye was free to range the whole room, he shortly discovered the women, herded by themselves in a gallery running round three sides of the building—a black-habited, negligible element in the scene. A Yiddish-English prayer-book he had purchased before coming in bore eloquent testimony as to the place of woman in the synagogue. For do not all the men say, "O Lord God, Eternal King of the Universe, I thank thee that thou hast not made me a woman"? And all the women submissively murmur, "O Lord God, Eternal King of the Universe, I thank thee that thou hast made me *according to thy will*."

Vainly the Spectator strove to reconcile with the primitive grandeur of the service the apparent informalities all about him. There were the Jewish boys in their little blue-striped talliths, staring coolly about or even parading guilelessly from pew to pew unrebuked of their elders. And this although a bulletin in the vestibule commands not only that there shall be no spitting on the carpet, but that none shall walk about or talk "during the speaking." The elder Hebrews too, arriving late, betrayed none of the self-consciousness and guilty slinking of a Gentile who gets to church after the first prayer. They marched unconcernedly to their places, leisurely extracted their prayer-shawls from their velvet bags, adjusted them robe-fashion, looped the folds over their arms, found the place in the service-book, and began the curious rapid, rocking bob with which the orthodox Hebrew accompanies his intoning. All this without any special manner of Sabbath sanctity, but with a business-like directness. From time to time in similar nonchalant fashion such as were impelled flung off the tallith, carefully folding the great striped fringed square, stowed it in its bag, and informally departed. During the monotonous murmuring of the prayers one aged Jew turned his back to the cantor, leaned both elbows on the top of a pew, and serenely surveyed the congregation, his lips moving steadily the while. Why, even the cantor, at a pause in the service, undisguisedly and audibly yawned.

At first considerably shocked, the Spectator by and by began to wonder whether there was

not something rather fine in the absence of ostentatious show of reverence—whether, at least, it was not better than a superstition-chidden punctiliousness in the form of devotion. As to the depth and genuineness of their reverence when stirred, not the least impressionable of Gentiles could doubt. The Spectator doesn't suppose it was manners for them to take these frank vacations during the service. They are a primitive people in Salem Street. But it was as if their age-old faith were too majestic, too assured, to need the tribute of trivial observance. At least it might be looked at that way.

To the best of his recollection it was September when the Spectator found himself one evening in Salem Street watching the mixed multitude of Jews and Italians thronging the pavements. He knows that the night was warm. Down from the open window of a tenement there floated the sound of a crowd of men singing. His eyes, seeking the open street door of the tenement, met those of a beautiful little Jewess, a child possibly twelve years old, idling in the vestibule. "Why do they sing?" asked the Spectator. "Because of the holiday," said she. "What holiday?" The child wriggled shyly. "Simhat Torah," said she. "I don't know the name of it in English, but it's the happiest holiday in the whole year. Go up and ask. They will tell." The child seemed so sure he would not intrude that the Spectator took the risk and climbed the stair. Through an open door he commanded a view of two long rooms and a group of venerable Jews sitting round a table. For an instant the scene conveyed a faint suggestion of the Last Supper. The Spectator advanced a step, and the illusion vanished. For there were the ubiquitous orthodox hats, and there on the table was spread a supper of sausages and ginger ale. At the sight of the Spectator a young Jew sprang up, calling out heartily, "Would you like to come in?" The Spectator drew back, apologetic, confessing his curiosity and his admiration for the singing. "You are very welcome," said the Jew, drawing him forcibly into the room. "We are glad to explain." He set a glass of ginger ale at the elbow of the unbidden guest. The holiday, the Spectator gathered from the talk that followed, was in celebration of the completion of the yearly reading of the five books of Moses. These people had been present at the ceremonies in the synagogue, where, according to custom, all the Scrolls of the Law had been taken from the Ark and borne in solemn procession round the synagogue; and now with music and modest feasting they enjoyed the close of this "happiest holiday in all the year." As the Spectator withdrew, for he could not convince himself that he was not out of place, he could not help wondering whether in any society of

Gentiles joy is associated with the public reading of the Word. Reverence, awe, devotion—yes. But joy!



The impression was but deepened when, on the ensuing Sunday evening, walking down Hanover Street, he heard from the top of a tall building the sound of mighty fiddling. He paused in amazement. A so-called "social," a promiscuous dance, on Sunday night? Shades of the Watch and Ward Society! Somebody ought to see about that. Being so far out of the Ghetto, he did not think of the Jews. Yet when he had mounted two flights of steep stairs he encountered a young man of unmistakable Jewish connections. Eying the Spectator's Gentile features, the youth asked, eagerly, "Are you from a newspaper?" He seemed so disappointed at the negative that the Spectator added, "But I am from a magazine." The young man's face brightened, and he promptly led the way toward the door of a large hall. Looking in, the Spectator saw a roomful of people capering about to the music of two squeaky fiddles. Men danced with men and women with women. All but one substantial matron, who revolved alone, hugging in her arms what looked like the Scroll of the Law in its "shirt" of crimson plush! While he gazed, open-eyed, the music stopped and a man jumped upon a platform, hammer in hand, and began a spirited bout of auctioneering. But auctioneering what? In vain he looked to see *what* was going, going, gone. The Spectator turned, bewildered, to his guide. It seemed that the congregation of a synagogue had just achieved the purchase of a

new Scroll of the Law, and the auction-dance was to help pay for it. The last two or three lines of the fifth book had been on purpose merely penciled in by the scribe. They were now auctioneering off the right to ink in these words, one letter at a time. Amid wild applause the highest bidder ascended the platform and with a quill pen—no steel touches the Scroll—inked in the letter which had cost him so many good shekels. Then the dancing began again, more joyful than before; and so it would go till the last letter was inked and the last dollar auctioned out of its owner's pocket.



What interested the Spectator most was to see how these people love Judaism—love it with a deep and abounding joy. All that dry formalism, that mass of curious regulations—they not only reverence them, they adore them. Somehow we Gentiles seem to have lost the joyfulness out of religion—our devotion is apt to lie nearer to tears. The Spectator has known Gentiles who kissed their Bibles, but he never saw one dance with his Bible in whole-souled, unhysterical joy. That spirit goes back to the days of the Old Testament worthies who danced before the Lord and made a joyful noise. The Spectator wonders if we could not do with a little of it to-day.



Without much doubt, one technically versed might pick flaws in the Spectator's story. He may have erred in detail or in interpretation. This is not, be it noted, a treatise. He has told simply how it looked to an outsider.

THE NEW BOOKS

Philostratus, The Life of Apollonius of Tyana.

Translated by F. C. Conybeare, M.A. In 2 vols. (The Loeb Classical Library.) The Macmillan Company, New York. \$4.

Philostratus, In Honour of Apollonius of Tyana.

Translated by J. S. Phillimore. In 2 vols. The Oxford University Press, New York. \$4.

Tacitus, The Histories. Translated by W.

Hamilton Fyfe. In 2 vols. The Oxford University Press, New York. \$4.

It is pleasant, in this day of the practical, to be able to record the simultaneous appearance of books by Greek and Latin writers from two sources: the Loeb Classics and the Oxford Series. The physical aspect of the volumes will at once catch and hold the eye of the book-lover through the unusually clear type, wide margins, and general air of academic dignity which they convey. In the case of the Loeb Classics there is the added attraction that text and translation appear on opposite pages as against the translation merely in the other series; and in

this form the beauty, learning, philosophy, and wit of the great writers of ancient Greece and Rome should make a strong appeal, not alone to scholars who care for uniform series of the *best* texts, but also to college graduates who wish to renew and enlarge their knowledge with the aid of text and translation; while for those who know neither Greek nor Latin and who are anxious to familiarize themselves with ancient genius and wisdom the books will be beyond price. There may even be some specially ambitious spirits who, enticed by the mystic text, will be induced to obtain an elementary knowledge of Greek and Latin. These books will be a new reminder of the truth that, to the present at least, much of the philosophy and wisdom relating to man's nature and aspirations were definitely stated by the great writers of ancient times. Goethe believed strongly in the cultural influence of the classics, and commends

them urgently to the attention of readers. "Study Molière," he says, "and study Shakespeare, but, above all things, study the ancient Greeks, and ever and again the ancient Greeks." The Loeb Classical Library is to include all that is of value and interest in Greek and Latin literature from the time of Homer to the fall of Constantinople; and most of the translations will be entirely new, made by the best scholars in Great Britain, England, and Canada, so that in themselves the translations are live works of literature.

Philostratus's "In Honour of Apollonius of Tyana," in two volumes, appears among the initial volumes from both presses. It is a romantic recital of adventure, this life of a "heathen Saviour," who, on the death of his father, distributed his inheritance among his poor relations, spent five years traveling in Asia Minor, maintaining absolute silence, later went about healing the sick, raising dead men to life, casting out devils, prophesying future events which afterwards came true (so say his apostles), and who, in his vehemence and persistent denouncement of the sacrifice of animal victims to the gods, prepared the ground for Christianity. One of the most interesting facts made clear about Apollonius is the extensive recognition he obtained and the ease with which he found acceptance of his pretensions. Toward the end of the third century, when the struggle between Christianity and paganism had reached its bitterest stage, it even occurred to some of the enemies of the new religion to set up Apollonius as a rival to Christ, and temples and shrines were erected to him in various parts of Asia Minor. Apollonius claimed a commission from Heaven to teach a pure and reformed religion and to perform miracles. Perhaps the truth about him is that he was a physician and had obtained some real knowledge of the methods of curing diseases. In India, too, he probably learned to practice what is now called "animal magnetism," and, when he found he had a real power on the nervous system of hysterical patients, the nature of which he himself did not understand, he may have believed that he was endowed with a divine and supernatural power. It shows that mankind was then, as it is now, and always will be probably, ready to mistake hopes and imaginations for evidence of truth, and to run like sheep after any one who professed to hold the key of the mystery which it was so passionately anxious to solve. Apollonius we see through a mist of illusion which adds charm to the tale.

Book of Hand-Woven Coverlets (A). By Eliza Calvert Hall. Little, Brown & Co., Boston. \$4.

In writing this new volume Eliza Calvert Hall, whose tales of "Aunt Jane of Kentucky" and "The Land of Long Ago" charmed all readers, appears to have strayed into a new and perhaps foreign field of literature. Under this title

we expect an array of accurate facts concerning the treasured coverlets of our great-grandmother's day that have recently been rescued from burial in attics and cedar chests. Nor are we disappointed. The early history of hand-woven coverlets; the old-time processes of coloring the wool for the "filling" with barks, roots, leaves, and flowers from field and forest; the carding and spinning, with the twin methods of preparing the flax or cotton for the white warp of the coverlet; the long lists of half-forgotten names of drafts, and brief sketches of some olden draft-worker especially noted for skill in coverlet-weaving—all these facts are garnered into one treasure-house. And over these bare facts is thrown the gracious fancy of the writer, and they are transformed into a fascinating folk-lore tale. It was the sight of a farm wagon entering a Kentucky town with its load of tobacco covered with an old faded and tattered fragment of a coverlet that inspired the writing of the book. Four years were lovingly spent in gathering and arranging the material. Pathos and poetry were found interwoven with utility in the history of the American hand-woven coverlet. The lists of names of the old drafts, or patterns, arouses interest and curiosity. What fancy led one weaver to name the draft her skill invented "Braddock's Defeat," and another to soar to "Sunrise on the Walls of Troy"? What of the woman whose bold, geometrical pattern was christened "Flowers of May"? What means "Bachelor's Thumb," "Shuckeroons," or "Fool's Puzzle"? Was "General Lee's Surrender" (and there are two drafts with that name) so called in sorrow or triumph? The "double weave" coverlet ranks highest, and is now an almost forgotten handicraft. Of the olden weavers of this most difficult method of weaving but two names of women are preserved, Sarah La Tourrette Van Sickle and Ann Hay; while the names of the professional male weavers represent five nationalities. They traveled from town to town, weaving from house to house the thread the goodwife had dyed and spun. Weaving was an inherited craft in the family, each generation perfecting the work of the previous one. The book is generously illustrated with many colored and half-tone plates of rare historical or especially beautiful hand-woven coverlets.

This and That and the Other. By H. Belloc. Dodd, Mead & Co., New York. \$1.25.

The author truly says that when a man has to deliver a cartful of rubbish at your house you have to be the annoyed recipient. But no one need read his book nor even pick it up to read. Perhaps some specimens of the wares offered may help a possible reader to decide. This Englishman with a French name plays in clumsy fashion and with but small wit about such subjects as appeal to his fancy. Among other tilts he rides against the charlatan and

aims a blow at Lombroso "the ridiculous," "who was no more of an Italian than Disraeli," but whose foreign name was intended to deceive, and whose "base connections" are Nordau and Ferrero. Omitting the common usage in England of "silly" as applied to those who differ from the author's opinion, Lombroso is dismissed with the exclamation "The Ass!" However, there are pages of a different tone in the book, but one fails to discover the reason for its being and is depressed by the fear that it may be mistaken for something better than rubbish.

Increasing Home Efficiency. By Martha Bensley Bruère and Robert W. Bruère. The Macmillan Company, New York. \$1.50.

Several of the chapters which make up this volume first appeared in *The Outlook*, and we venture to say that very few articles or series of articles published in this journal have attracted so much interest and have been so productive of thought and definite results. This was so largely because Mrs. Bruère, in the articles to which we refer, now admirably supplemented by several from her husband's pen, followed new lines and reached out for the vital and controlling needs which underlie real home efficiency. The keynote of the articles and of this book is that immediate saving is not the fundamental idea of home administration, that efficiency is a large word with a broad meaning, and that not merely housekeeping, but culture and the gain of power for usefulness and intelligent enjoyment, must always be kept to the front. It should be added that the book is written in a cheerful, agreeable, and friendly manner, and that it makes good reading for home-makers everywhere.

Wild Life and the Camera. By A. Radclyffe Dugmore. The J. B. Lippincott Company, Philadelphia. \$2.

Mr. Dugmore has a high reputation as a hunter with the camera. This book will be a joy to all who take pleasure in bird and animal photography. The sport of photographing the wild birds seems to have attracted the author long ago, and his work in this direction is particularly fine. He shows us also the migration of the caribou, the opossum in his famous game of playing 'possum, and he describes with pen and photograph some notable adventures in fishing, in tramping through the woods in the heart of winter, and in camping.

Leading American Inventors. By George Iles. Henry Holt & Co., New York. \$1.75.

An excellent book, especially for boys and young men interested in American invention, for whom it would make a capital holiday present. Mr. Iles, it will be remembered, is the author of "Flame, Electricity, and the Camera," than which no modern book has done more to show the fascination and romance of recent science in its application to practical life. The present

volume tells about John Stevens, who adapted the screw principle to ship propellers and invented the sectional boiler; Robert Stevens, who designed the T-rail, and was a railway engineer of note; Fulton, the inventor of the first practical steamboat; Ericsson, whose name will be inseparably connected with the "Monitor," but who did much else in invention; and a long list of famous American inventors in the field of mechanics, telegraphy, machinery, and other things now in constant daily use, such as wood paper, the typewriter, and the linotype, to say nothing of the older inventions of the harvester, sewing-machine, and cotton-gin.

International Critical Commentary (The): Haggai, Zechariah, Malachi, and Jonah. By Hincley G. Mitchell, D.D.; John Merlin Powis Smith, Ph.D.; Julius A. Bewer, Ph.D. Charles Scribner's Sons, New York. \$3.

This volume, completing the commentaries on the minor prophets, includes the work of Professor Mitchell, of Tufts College, on Haggai and Zechariah; of Professor Smith, of Chicago University, on Malachi; and of Professor Bewer, of Union Seminary, New York, on Jonah. In putting Jonah after Malachi, the last of the historical prophets, the unhistorical character of the book is admitted. This, however, is by no means conceded to detract from its value and its right to stand among the canonical books. It is shown as teaching one of the noblest of prophetic lessons in the form of parable, though not of literal history, namely, that

"the love of God is broader
Than the measure of man's mind."

The ripest fruits of modern learning are made accessible in this volume, as in others of the series, both to the plain Bible reader and the scholarly student, the portion appropriate to each being distinguished by its typography.

Thirteen Years of a Busy Woman's Life. By Mrs. Alec Tweedie. The John Lane Company, New York. \$4.

The bulky volume made up of more or less interesting gossip collected by a writer with journalistic talent goes far to prove that written personalities have a sure hold upon the public. Why written gossip should be considered literature and spoken gossip frowned upon no one knows. Mrs. Tweedie was a brave woman of unquestioned available ability, and she met the crises in her life "like a woman," than which there is no higher praise. Her hurried writing is necessarily superficial. In America there will be many quietly amused smiles at her good-natured and quite inaccurate reports of us and our country. We have given over denying our alleged sensitiveness, and our smile only broadens slightly when we are told we are jealous of England, but we have perennial joy in realizing that, impossible as it seems to the English, they amuse us even more than we amuse them. So we are all content. Mrs. Tweedie's talk about

Mexico and President Diaz is always interesting. The long list of men and women whom she knows and has had cordial, friendly relations with makes a brilliant succession. First of all indomitable courage, then adaptability and a sincere devotion to systematic work, have brought to Mrs. Tweedie the rewards of a success she won against great odds. The chapter on women nowadays is sensible and attractive.

Our House and London Out of Our Windows.

By Elizabeth Robins Pennell. Houghton Mifflin Company, Boston. \$2.50.

A new edition of one of the most charming books by Mrs. Pennell has been issued, enriched with illustrations by Joseph Pennell. The title of the first edition, "Our House and the People in It," is enlarged to include the changes. Any one who has looked out of the high-hung windows of the "House" will rejoice in the impressions of the views made by the artist, and be glad once more to read the witty, unforced character sketches with wise comments written by the other artist.

Development of Religion and Thought in Ancient Egypt. By J. H. Breasted, Ph.D. Charles Scribner's Sons, New York. \$1.50.

Within the last two years the oldest body of literature in the ancient world, the so-called Pyramid Texts discovered in 1880-81, have been made easily accessible. They open to us the earliest chapter yet preserved of man's intellectual history. What these show of religion in the making during thirty centuries is the subject of this volume of lectures at Union Theological Seminary by Professor Breasted, well known by his "History of the Ancient Egyptians." Nature furnished the earliest idea of deities. Reflection on the fabric of the State brought them down, intellectualized, into the arena of human affairs. The emergence of the moral sense is next apparent in shaping religious thought. A further advance is made by the emergence of social forces in view of the moral unworthiness of society. "A surprising group of pamphleteers" rises to protest for social justice. This brings about "the earliest social regeneration" on record, and now the happy future life of king and noble is democratized to include the peasant. But magic here begins to intrude into religion, and moral degeneracy ensues. Imperial power aspiring to world-wide empire next makes its mark on religious thought, and monotheism appears in a "lonely idealist," Ikhnaton, "a God-intoxicated man," in the fourteenth century B.C. Here we find the earliest manifestation of personal piety, the individual in religion. It is the age of the psalmist and the sage. But sacerdotalism triumphs; intellectual stagnation ensues; the development ends in conservation of the past by scribes. As Professor Breasted remarks, the general drift of the Egyptian development was analogous to that of the Hebrew, and the same forces continue to mold religion in our day.

Many pages of these lectures, written for a popular audience, bring us into close and sympathetic touch with minds that wrestled millenniums ago with problems that engage us still.

Soul of a Tenor (The) By W. J. Henderson. Henry Holt & Co., New York. \$1.35.

From the view-point of an expert musical critic, we are led into the inner sanctum of the ideal meaning of music. The actors in this romance-drama are real to the mind's eye, thoroughly human, noble or ignoble. Whether the soul of the great tenor was worth the cost of saving is exactly the question that always rises in the presence of great sacrifice. His way led through very waste places of spiritual and sensual experience and showed him to be by nature selfish, disloyal, and an ingrate, yet possessed of a wonderful instrument in his voice. Through that he was able finally to sink himself in a true comprehension of ideal art. Probably no one could give a more realistic and intimate view of operaland than Mr. Henderson discloses in this clever book, and, as he says, Operaland is a real country.

Epistles of Paul to the Thessalonians. By James Everett Frame. (International Critical Commentary.) Charles Scribner's Sons, New York. \$2.50.

This latest of the multitudinous commentaries, ancient and modern, upon these epistles satisfactorily vindicates their genuineness from the objections advanced by modern critics. They still hold their ground as the earliest of all the extant apostolic writings, dating from A.D. 50, only twenty years after the death of Jesus. The famous passage in the second epistle (ii. 3-12), the earliest prediction of the great rebellion prophesied again forty years later in the Revelation (chapters xvi, xix) has occasioned an enormous literature. Professor Frame's review of this finds it impossible to determine whom Paul meant by "the man of sin" more nearly than "an extraordinary man" possessed by a devilish spirit. The volume is a fine specimen of the best American scholarship.

Johannine Epistles. By Rev. A. E. Brooke. (The International Critical Commentary.) Charles Scribner's Sons, New York. \$2.50.

An accomplished British scholar limits himself in this work to the task of determining precisely what a Christian pastor wished to say to his flock at the end of the first and beginning of the second century in the circumstances which his language enables us to outline. The character of his writings imposes this limitation. The unity of their authorship is fairly established, but the first epistle is so closely allied to the Fourth Gospel that its authorship cannot be separately discussed. Recognizing the difficulty of that problem, the writer seems inclined to a middle ground between the traditional and the radical conclusion. The purely critical portion of the volume exhibits special learning to the utmost.

LETTERS TO THE OUTLOOK

DOES IT PAY?—ANOTHER WOMAN'S VIEW

After reading "Does It Pay?" in The Outlook of November 2, between jobs, I felt a great need to protest. The first sentence is one of those sweeping assertions so easy to fall into: "As a rule, the home-making woman does not wish work or care." I hope that is not true even of the probably limited class with whose problems and attitude toward life the critic is familiar—a class able to spend \$65 each month for help, and pay \$2 per lunch and \$3 per dinner for extra help; able to buy a child's frock at \$20!

Outside of that class we of the Great Majority stand, and I protest, for the honor of my fellow-women, most of them far defter and more competent than I, that, if they err, it is in the direction of false economy—they spend their own strength too readily to save money, toiling often through hours stolen from sleep over garments that would far better be bought ready-made; and all to save a few pennies' difference in first cost or wearing qualities.

How can a woman who economizes by paying \$20 rather than \$25 for a child's frock comprehend the problems, wisely teach, or justly criticise the home-making woman as a class, much less the working-girl? What real difference does it make whether she pays \$20 or \$25 for the little dress, when the five dollars diverted (by means of a darn) from that particular luxury goes for some other, equally unnecessary?

The "increased cost" by which H. P. T. is "appalled" is not "increased cost of living" in any sense; it is increased cost of luxury. For she lays the increased cost "largely to labor," and servants, expensive clothes, leisure for "hand-work" on "fancy lingerie," are luxuries pure and simple.

It is not surprising that \$20 per month no longer satisfies the cook—the price of one child's frock! And it is not altogether increased cost of living, by way of finer clothes and more leisure, that has driven cook on to demand \$30. Work is esteemed honorable largely according to the hard cash it commands in way of fees, wages, or salaries. When cooks become scarce enough to get the prices that professional polishers and other workers get, we will employ them much as we do trained nurses—a heavy expense perhaps, but the truest economy at times when a mother's strength is to be hoarded for the children's sake.

I think that H. P. T. will find, if she investigates the working-girl's twelve waists at \$24, that they were of a kind to require little or no laundering (silks, flannels), as the working-girl cannot afford the laundry charge of 25 cents to 35 cents each for the six tailored waists H. P. T.

recommends. And it may even be that there are women so far removed by money that a child's frock at \$20 will sound tawdry, and who will forget that the little shop-girl is also a daughter of Eve who loves finery, whether it be fig-leaves or bargains at \$1.98 or \$20.

The process of equalizing the division of the world's good things is slow in working out because the people have not themselves known what they needed; but that day is past, and the wheels will turn more swiftly now, with so many eager hands laying hold upon the task—mistaken hands, some of them, with their sabotage that would make wrong right.

Gentlemen first! So off came the frills and laces that adorned the sons-of-too-much-ease in the "good old time"—and for which the many sweated. And the many, with juster portion of labor's earnings, laid aside the stiff leather breeches and got their multitudinous frost-bitten legs into some warm machine-made clothes.

Ladies follow! It is the order of the day, and the lopping off of all these useless luxuries is a real advantage to the souls that have been half smothered under the heaped-up trifles of a luxury paid for by such long hours of labor, such bitter skimping of the loaf that feeds the many.

Oh, please do not teach us new ways to make our money buy more luxuries—more things with which to clutter our lives. Teach us rather to spend what is necessary for complete and noble living, that we will not be appalled when cook, too, joins the onward march and gets the increased wage that is everywhere the first step upward toward increased respect and self-respect as a class worker, and a very necessary concomitant of better, fuller living for many.

E. S. B.

THE PASSING OF THE COOK-STOVE

Oh, yes, the cook stove is doomed! All the rural betterment writers and investigators of farmers' wives have so decreed. Natural gas, electricity, and alcohol are now the only permissible fuels, and what one ultra-modernist cleverly calls "the prehistoric, wood-consuming, four-lidded quadruped" is on its way to extinction. "Such utensils have long ago gone to the junk heap," writes a progressive Westerner. The clattering lids of my battered old "Brightwood," with one broken leg, would be to her truly "as the crackling of thorns under a pot." But the more highly perfected the appliances for any given kind of labor, the less divergence in the resulting product and the less scope there is for individual control. Hence the reaction from machine-made articles which has given rise to the Arts and Crafts movement.

Then, too, cookery is, or may be, one of the

creative arts, and as such demands a favoring environment. Eunice's squash pies would somehow fall short of ultimate perfection were there no roaring fire of sugar-maple to insure the desired chestnut-leaf brown to crust and filling. As well conceive an artist without her painting-apron, or dissociate the old envelope episode from the immortal Gettysburg address and substitute the shade of a stylishly coiffured stenographer!

Must the reluctant school-boy be deprived of his pre-academic task of splitting kindling and filling up the kitchen wood-box? What daily duty shall we assign in connection with that elegant piece of culinary mechanism inlaid with blue and white enamel? Efficiency is an important test, without doubt, but are we not in danger of employing it a bit too exclusively—letting it defeat its own ends, in fact? For what is efficiency for but to help men and women to self-expression and to make those selves worth expressing? The doing seems quite as important as the product, when so considered. Despite a smattering of “book l’arning” and a lively interest in the affairs of the Nation, I find myself sympathizing with Martha Bruère's indignantly quoted farmer, who ingenuously asked, “What *would* my wife be doing on a Monday if it wa'n't for the washing?”

Howbeit, New England, at least, has still a few back-country towns and untraveled cross-roads, and her little band of reactionaries. Long may it be before the rising generation has to consult an encyclopædia for key to the expressive comparison “as smiling as a basket of chips”!

ROSE G. DAYTON.

Georgetown, Connecticut.

FOR A SANE NEW YEAR'S EVE

It must be that there are hundreds of your readers who, year after year, on New Year's morning have laid down their newspapers with a shock of dismay and resentment after reading of the wild and heathenish revelry on Broadway, drunken orgies indoors that found their echo in the cry heard everywhere in the street last year: “To hell with the old year, hooray for the new!” One feels resentment because of the impression sent abroad that this is the New York of our love, our care, and our work and pride. Another New Year's eve is close at hand. It is said that weeks ago every seat in the cafés and restaurants along the White Way was sold at high prices to the revelers getting ready for another debauch and to the sightseers who come from far and near to see how the metropolis welcomes the New Year.

Is it not time that an organized protest were made against this wicked folly, that shall convince the world that New York is not yet ready to hand over either the old year with its cares or the new with its hopes and duties to the devil? I believe that if a great chorus were to

stand in, say, Madison Square or Long Acre Square in the last hour of the old year and sing it out with the old familiar hymns and patriotic songs, hailing the new with “America,” not only would a rebuke be administered to the spirit of barbarism let loose in the city, but the real soul of New York would come out and a hundred thousand voices join in. That would be a protest indeed!

Which augurs best for the New Year—the slogan of the street I quoted above, or the swelling chorus of “O God, our help in ages past”? What if we put it to the test this year?

JACOB A. RIIS.

I WILL, IF YOU WILL

I will, if you will
devote my Christmas giving to the children
and the needy,
reserving only the privilege of, once in a
while,
giving to a dear friend a gift which then
will have
the old charm of being a genuine surprise.

I will, if you will,
keep the spirit of Christmas in my heart, and,
barring out hurry, worry, and competition,
will consecrate the blessed season, in joy
and love,
to the One whose birth we celebrate.

JANE PORTER WILLIAMS.

Howe, Indiana.

ANOTHER SEVENTY-FIFTH ANNIVERSARY

The article in *The Outlook* of October 19 on “Seventy-five Years of the Higher Education of Women,” apropos of the celebration at Mount Holyoke College, strikes a sympathetic chord in Judson College, Marion, Alabama. We are now planning to celebrate next May the completion of our seventy-fifth session, for in the year 1839 the first session extended from January 7 to the last of August, and the second session began in September.

This college is one of the twenty-two mentioned by your contributor as opening between 1830 and 1850; but, instead of “ending with the Civil War,” it has not only continued successfully to the present time, but *it did not lose even a day all through that disastrous period*. This cannot be said of Howard College for young men, in the same town, because all the students ran away to join the army.

In 1836, while Mary Lyon was engaged in the unheard-of task of getting subscriptions from private individuals to found an institution for the higher education of women in Massachusetts, down in the little town of Marion, Alabama, off the main roads of travel, two people were revolving the same object in their minds. They came independently to the same conclusion as Mary Lyon did, that, if there was to be

any permanent advance in the education of women, it could not be in the school owned and controlled by private teachers and for their benefit; but it must be endowed either by the State or by private gifts.

In the fall of 1838 Mrs. Julia Barron, a woman of considerable means, and General Edwin King, a wealthy planter, with this object in view, were seeking for a man to be president of a school which they were planning to found. About this time there arrived in Tuscaloosa, the seat of the State University, a cultured gentleman, with his wife, from New York, who was seeking a location for a school. Dr. Basil Manly, the President of the University, wrote to Mrs. Barron about him, and thus Dr. Milo P. Jewett was invited to come to Marion, and engaged to take charge of the new enterprise.

On the 7th day of January, 1839, the school opened, and was named Judson Institute. This was the beginning of Judson College. For sixteen years Dr. Jewett was its successful President; then he returned North, and soon after the war was the power behind Matthew Vassar in founding Vassar College.

Judson College is hoping also to raise, like Mount Holyoke, a permanent endowment fund for its celebration next year. A. M.

Marion, Alabama.

AN ANCIENT CITY

In a recent issue of *The Outlook* you strongly supported the duty of the people to preserve the ancient ruined city or stronghold at the head of Windermere. Forty-eight years ago I carefully examined the marvelous constructions and munitions of Claperyate, for this is the name of the ruined citadel as Camden writes it. And, as I have shown in my book, "Landmarks," etc., Edinburgh, 1877, this ancient name has its straitest English in the words of my interpretation, viz., the bulwark or fortified town (or strength) of the lord of the Gevets or Selgovians. The Celtic words used in this ancient appellation are *cladh*, *air*, and *Guicheadh*. Scholars and capable critics have indorsed my interpretation.

Ambleside is old Danish *eatna boel*, the "giant" warriors' town, plus "side," and refers to Claperyätc—four syllables.

WILLIAM LYTTEL, M.A.

Brier, Michigan.

THE BRITISH-IRISH QUESTION

In reply to the protest of many citizens of Ulster against being forcibly separated from their long-accustomed relations with the rest of the United Kingdom, there has been but one argument advanced of any moment—that the religious and governmental preferences are very nearly evenly divided among the inhabitants.

It should be remembered that it is one thing to give a people a new status at their expression of desire, and quite another thing to tear them

from relations which have long been endeared to them. Where a small majority seeks to impose a new and objectionable condition on a large minority, the result is quite likely to be civil war.

If two-thirds of the inhabitants of Ulster desire a change so ultra, it should not be granted by the Imperial Parliament so long as the other third, including the great majority of the business stability and best intelligence, desire to retain their close loyal relations with Great Britain. In this instance the attempt would be to force an English-speaking people down under the direct, all-Ireland rule of a people who are determined to bring the Gaelic into use as the language of Ireland. It is to compel a Protestant and loyal people to become separated from Great Britain in such manner that the caprice or discontent of the volatile people of the rest of Ireland may, by Act of Dublin Parliament, terminate entirely the relation known as the United Kingdom when the British Empire shall be grappling with foreign enemies.

The majority of the people of Ulster are aroused at the danger of such an ultimate fate, and feel justified in resisting local separation from Great Britain to the last drop of blood in their veins.

For strategic reasons Great Britain should have a naval base on the island of Ireland where the loyalty of the people is unquestionable. Such a base is Ulster. This is a British-Irish Question. WILLIAM WHITING.

Newark, New Jersey.

THE PARCELS POST AND THE COST OF LIVING

All political parties are pointing out the high cost of living, but none has yet suggested any method that will positively reduce it. To advocate reclamation of arid lands and swamp lands is merely trying to add more available lands for farming purposes, that will make competition among farmers keener, and further reduce the small profits they are now obtaining. The one solution to this high cost of living is a cheap parcels post for the necessities of life. Give the people a rate of one cent a pound, with a limit of twenty pounds for a maximum distance of fifty miles, on all vegetables, meats, butter, and eggs, and the cost of living will be reduced thirty per cent forthwith. FRED. W. OKIE.

Marshall, Virginia.

PREMIUMS AND THE COST OF LIVING

Just at this time, when there is so much talk about the high cost of living, wouldn't it be pertinent to inquire why it is necessary to have premiums given with so many of our materials for cooking and prepared foods?

The thinking public must concede that all such premiums are paid for by the consumer, or there would be no premiums offered. S. D.

Claremont, California.

BY THE WAY

One of the most interesting "finds" of the year is that of a portrait of Cervantes, discovered by a Spanish collector of curios in Seville. The portrait is by Juan de Jaurigui, and is alluded to by Cervantes in the preface to an edition of his novels. This picture, according to the "Century Magazine," which prints a reproduction of it, "has been sought for all over the world for three centuries by admirers of Cervantes."

In the battle of electricity against steam an important victory for the former agency is the announced intention of the Denver and Rio Grande Railway to electrify its main line in the near future. This, says the "Electrical Review," will be the largest experiment of the kind which has yet been undertaken in this country.

"From each according to his ability, to each according to his need," would seem to be the principle of a Chinese storekeeper whom a traveler tells about. The Chinaman asked \$2.50 for five pounds of tea, while he demanded \$7.50 for ten pounds of the same brand. His business philosophy was expressed in these words of explanation: "More buy, more rich—more rich, more can pay!"

Imports of cocoa are now almost three times as large as they were ten years ago. Tea shows an increase of only twenty per cent, while coffee imports are actually less than in 1902. The United States now consumes more cocoa than any other country, Germany following, with France third and Great Britain fourth.

A writer in "Good Housekeeping" tells how he reduced the high cost of living in his own household. He began first where a man would usually begin last—on his cigars, saving \$78 a year on this item. Economy in gas and electric light formed the next largest saving—\$69. Shaving, shampooing, and lunches were cut \$53. The list does not show any personal sacrifices on the part of the economizer's wife—perhaps because she had already done her share in the sacrificial line.

The largest railway shop in the world is, according to one authority, that of the London and North-western Railway, at Crewe, England, which employs 10,000 men. A rival claimant for the distinction is Altoona, Pennsylvania, where the Pennsylvania Railroad employs 12,000 men in the busy season.

Sarah Bernhardt will appear in vaudeville performances in this country this winter, in person as well as in moving pictures. She will also present a one-act play by her son, in which she will take the part of a vivandière or camp-follower—thus attesting, at the age of sixty-seven, her irrepressible youth.

North Dakota farmers to the number of 513 entered a corn-growing contest last spring. The winner is the youngest farmer on the list—Harper Brush, aged twelve. On a four-acre plot he grew an average of 71.7 bushels of corn to the acre, for which feat he receives a prize of \$50 in gold.

The latest musical innovator in Germany, Herr Schoenberg, is, according to a critic whose views appear in "Musical America," in music what the Futurists or the Cubists are in painting, "or that

still crazier cult that represents a hand in motion by painting a succession of overlapping hands. . . . In his music there is no harmony, no polyphony, no rhythm, no form, no logic." Which makes one curious to know why it is called music.

All kinds of weather come to those who wait. Mississippi had a snowstorm in November. There is no previous record of snow in that month in that sunny State; and no snow whatever, it is said, had fallen in the State for ten years.

Many a professional man must envy two recent witnesses in famous trials their wonderful memories. Jack Rose, in the Becker trial, could not be trapped in his statements as to the most minute particulars; while Ortie McManigal, the dynamite informer, is said to have corrected his cross-examiner frequently as to dates and names, though the lawyer had the advantage of written memoranda.

Structural iron workers have been much chronicled of late in the press in connection with dynamite outrages, and it is pleasant to see an item of a different character about one of them. This is to the effect that a Pennsylvania iron worker has just received an unexpected legacy of \$10,000 because, years ago, he refused to allow the elderly woman with whom he boarded to chop kindlings or carry coal, but insisted on lightening her labors by doing these chores himself.

Transcontinental travelers, who nowadays in their journey through the West seldom see any game larger than a prairie dog or a jack-rabbit, will be interested in this item reprinted from the "Rocky Mountain Herald" of forty years ago: "Passengers report that antelope have never been seen so numerous as now. Herds of antelope larger than any flock of sheep in the world are frequently spoken of."

The popular idea of the astronomer, says a writer in the "World's Work," as one who spends his time in sleeping by day and peering through the small end of a telescope by night, must be dismissed. "The greater part of the modern astronomer's time," says the article, "is spent in studying photographs," often with a microscope. "Paradoxical as it may seem, an astronomer to-day gazes more often through a microscope than a telescope."

In her book on "Old Irish Life" Mrs. J. M. Callwell says that her uncle, Major William Poppleton, one of Napoleon's guards at St. Helena, received a gold snuff-box from the Emperor. Forty years after the Major's death an inquisitive visitor at his old home in Ireland found a closely folded paper in the box, which proved to be a letter from Napoleon to the Count of Las Cases. The long-concealed letter was finally delivered to Las Cases's son.

Mrs. Callwell tells a story illustrating the wit of the Irish religious controversialist. A Protestant mission meeting had been held, and this was the gardener's contribution to the controversy that ensued: "'Pratestants!' he said with lofty scorn. 'Twas mighty little St. Paul thought of the Pratestants. You've all heard tell of the 'pistle he wrote to the Romans, but I'd ax ye this, did any of yez iver hear of his writing a 'pistle to the Pratestants?'"